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The

Missionary Intelligencer.

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Why Observe the March Offering?

H. R. FORD.

First, The Mandate.

The mandate is divine. The dynamic is "Go." "All authority hath been given unto Me," said Jesus. It is folly, yes fateful, for the church to question the orders or quibble over the duties given us by our King. He who has commanded will be with us in the march to the "uttermost parts of the earth," even with us "all the days."

WILL WE OBEY?

Second, The Missionary.

The missionary is the extreme concrete answer to the "All authority." The greatest heroes and heroines are God's missionaries to the ends of the earth. One hundred and eighty-one now supported by the church through the Foreign Society. In March will we say to them, "Our hearts, our hopes, our prayers, our tears are all with thee?"

WILL WE SEND?

Third, The Money.

The Disciples are a rich folk, rich in faith, a rich heritage of a glorious history, also rich in houses and lands and mines and stocks and bonds and—automobiles. Is not a missionary greater than a "Marion," a Living-link of more value than a "Limousine?" "How shall they preach except they be sent?" Let the dollars answer in March.

WILL WE GIVE?

Fourth, The Management.

The Foreign Christian Missionary Society represents the Disciples of Christ for the spread of the gospel to all lands. It is a world-factor to-day. The pages of its history are everywhere illumined with lives of heroism, deeds of loving, living, lasting service and brilliant with fidelity to every trust committed to it by the great brotherhood vesting it with authority to "go" and "send." We should respond with *men* and *money* to the urgent appeals from our world agency for the spread of the truth as it is in Christ Jesus.

We must give answer the first Sunday in March.

Beaumont, Texas.

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Financial Exhibit.

The following is the financial exhibit for the first two months of the current missionary year:

	1913	1914	Gain
Contributions from Churches	101	121	20
Contributions from Sunday-schools	52	86	34
Contributions from C. E. Societies	81	64	*17
Individuals	183	117	*66
Amounts	$29,667 03	$20,211 80	*$9,455 23

Comparing the receipts from different sources shows the following:

	1913	1914	Gain
Churches	$4,255 99	$3,196 92	*$1,059 07
Sunday-schools	935 80	1,031 35	95 55
Christian Endeavor Societies	787 36	713 78	*73 58
Individuals and Million Dollar Campaign Fund	6,212 43	4,050 10	*2,162 33
Miscellaneous	810 45	419 65	*390 80
Annuities	16,600 00	10,800 00	*5,800 00
Bequests	65 00	.....	*65 00

*Loss.

Loss in Regular Receipts, $3,590.23; loss in Annuities, $5,800; loss in bequests, $65. Send all offerings to F. M. RAINS, *Secretary,* Box 884, Cincinnati, O.

"And another angel came out from the temple crying with a great voice to him that sat on the cloud, send forth thy sickle, and reap; for the hour to reap is come; for the harvest of the earth is ripe."—Rev. 14: 15.

March Offering!

First Sunday in March is the well-known time.

Order March Offering supplies to-day.

"Look out and not in, and
Lend a hand."

Think more, *plan* more, *do* more, and you will *have* more for world-wide missions. *Try it!*

"The December number (INTELLIGENCER) is great."—J. W. B. Smith, Latonia, Kentucky.

"The INTELLIGENCER for November is worth a dollar."—A. Rosalea Pendleton, Topeka, Kansas.

Read in this issue of the INTELLIGENCER what the friends have to say about the March Offering.

We review three books in this issue published by Fleming H. Revell. The authors are all our brethren.

The March Offering measures a preacher more accurately than a revival or a National Convention address.

"The church accepts the joint apportionment to-day; will begin canvass soon."—H. J. Myers, Clyde, Kansas.

"As long as I remain here we shall never take any backward step in missionary service."—W. M. Baker, Keokuk, Iowa.

Mr. and Mrs. Ray E. Rice, two new missionaries of the Foreign Society to Damoh, India. They sailed December 23d on the S. S. Baltic.

"It is difficult to determine which issue (INTELLIGENCER) is the best. They are all the best."—G. M. Brooks, Carlisle, Kentucky.

"Can you send me copies of 'Flash Lights?' I want my congregation to study them. I think they are great."—J. H. Stidham.

"The offering for the support of our Living-link, Dr. Jennie Fleming, will be taken at the usual time, the first Sunday in March."—M. A. Hart, Columbia, Missouri.

"I am anxious to see the November issue of the INTELLIGENCER. No magazine is more welcome to our home, none treasured more. It is of incalculable value to me."—L. C. O.

One of our splendid pastors says: "The greatest need is preachers who have the faith and courage to lead their churches in this missionary enterprise." This is sounding a true note.

"The INTELLIGENCER is an A No. 1 missionary newspaper. It is a message direct from the heart of the Savior. It is worth its weight in gold."—Chester G. Reynolds, Los Angeles, California.

Trying to build up a missionary church without literature, missionary sermons, addresses, and information, is like trying to grow flowers without atmosphere, rainfall, and cultivation. *It cannot be done.*

"We will take the 'Every-Member Canvass' for all missions at the same time we take it for church expenses this year. This will be their first trial, but I am sure that it will succeed."—Henry W. Hunter, Wellington, Kansas.

The gifts for Missions in the Presbyterian churches of Canada increased from $472,075 in 1908 to $889,866 in 1913. The gifts for Missions in the Methodist churches in Canada in the same period increased from $509,409 to $935,954.

Whatever else we may do, we must move forward in our Foreign Missionary work—no hesitating, no halting, no retreat, but onward, ever onward! The missionaries on the field must not be forsaken. All the work must be enlarged.

Alexander Campbell taught that the gospel message is to be announced to all the world, to men of every nation under heaven; and this, too, with the promise of the forgiveness of sins and of a life

C. H. HAMILTON,

Missionary of the Foreign Society to Nankin, China,—a teacher in the University of Nankin.

everlasting in the heavens to every one who will cordially accept and obey it.

It is said that the first safety-razor came into being as a result of the accidental breaking of an ordinary razor. Not so with the successful missionary offering. There are no accidents if worthy contributions are secured. They are the result of careful planning and wise execution.

During September last, the closing month of the missionary year, six hundred and two churches sent their offerings for Foreign Missions. It would please the Society if the churches would arrange to send their offerings earlier in the year. March and April are good months to remember this work.

"To safeguard peace we must prepare for war—I know that maxim; it was forged in hell. This wealth of ships and guns inflames the vulgar and makes the very war it guards against."—Israel Zangwill. The war debt of England alone for one day amounts to a sum about equal the amount raised by the Foreign Society in thirty-nine years.

We must be a missionary church if we are to be a New Testament church. It is easier to conceive of a landscape without color, or life without action, or music without harmony, than it is to conceive of a true Christianity which does not reach out for the redemption of all men. Our people must be a missionary people.

Since the Foreign Society has been organized, now nearly forty years ago, three hundred and fifty-one missionaries have been appointed and sent far hence to the mission fields. A number of these sleep beneath heathen soil. Some have returned broken in health. A mighty host still remain to do battle for the Lord.

"The Cross in Japan," by Fred Eugene Hagin, is one of the best books about missions in Japan ever written. Ten thousand facts about the country and the people are given in this great work. Those who wish to know about the Sunrise Kingdom cannot do better than to secure and read this most interesting and instructive volume.

Last year the Central Church, Wichita, Kansas, W. S. Priest, minister, gave $7,700.15 for missions, benevolences, education, etc. This is a fine record. The writer of this note can remember when there was no Christian church in Wichita, and when the first lot was purchased for a building. There has been some growing since those early days.

"Fellowship With Christ" consists of the addresses made in Toronto under the auspices of the Foreign Society. The topics discussed are these: Fellowship with Christ in life, in service, in prayer for world-wide evangelization, in suffering, in victory. The more widely it is read, the better it will be for the cause of missions and for the readers.

"A million nickels from a million Sunday-school scholars for a million Testaments for a million soldiers in the hospitals and camps and war prisons and battlefields of the great war." This is the slogan of the American section of the

World's Sunday-school Association in an appeal sent through the press to all the Sunday-schools of the United States.

"The Christian Work" holds that the church is not in the world to make a show, but to do a work, and it is by becoming increasingly vital and spiritual, and not increasingly spectacular and worldly, that she can hope to meet the serious demands of the hour. The one work the Lord gave his church to do was that of carrying the gospel to all mankind.

"A big missionary enterprise on for every three months is the best thing to keep a church alive and moving forward. The first quarter for Foreign Missions, the second quarter for A. C. M. S., the fourth quarter for State work, and the third for all the rest. This is my plan, and will get better results than any other."—William Ross Lloyd, Flemingsburg, Kentucky.

A broker in Hoopeston, Illinois, writes: "What do you think of a church without a pastor putting in the Every-Member Canvass and doubling all apportionments? That is us." That is exceptional. But why should it be so? Should not every church do its full duty whether a pastor is present to lead or not? Other things are done in the absence of a pastor. Why not this?

"It has been a long while since I have enjoyed reports, dry figures, as in the last copy of the INTELLIGENCER. It certainly is a great issue. In spite of the war and all its consequent burdens, I hope that you will have a great missionary year, and I believe that we of Eureka shall have as large, if not a larger part in the service than ever before."—V. W. Blair, Eureka, Illinois.

The Foreign Society has recently received three gifts upon the Annuity Plan, one from a friend in Indiana, one from a friend in Ohio, and one from a friend in Iowa. The friend in Indiana has made seventeen different gifts, and the friend in Iowa eight. All have been annuitants for some time. We are hoping many others will follow these good examples with the beginning of 1915.

The November INTELLIGENCER was not mailed until the 12th of that month. It is a large number and contains the Annual Report of the Foreign Society. The numerous queries coming to the office asking the cause of the delay in mailing indicate a wholesome interest in its contents. This is a volume of missionary information and ought to be carefully read by every Disciple and preserved for future reference.

According to Dr. Arthur H. Smith, there has never been a time since Morrison landed in Canton, one hundred and seven years ago, when Christianity was more obviously winning its way to the brain and heart of China than today. The church has the greatest opportunity in China that she has had since Pentecost; the greatest she ever can have in all time to come, for there is no other like body of people on the globe.

It has been said that the American people spend more money for neckties than they do for books. They spend more for shoestrings than for missionary books. Neckties and shoestrings have their place and their value; the same is true of missionary books. The Life of G. L. Wharton, or The Life of C. E. Garst, or The Life of Jacob Kenoly, or Breaking Down Chinese Walls, or Bolenge, or The Social Work of Christian Missions will greatly profit the readers.

Success is a magic word. In missions it is a reward for faith and vision, initiative, patience, and industry. He wins the prize who pays the price.

"You're looking around to find success?
  Don't go away from home;
It's by your side where you are,
  You needn't go to Rome.

"Work, and work, and then more work,
  It's only work that brings
Success to every earnest man;
  Turns them into kings."

ELMER WARD COLE,

Minister, Central Christian Church, Huntington, Indiana.

The Record of Christian Work says that Miss Loduska Wirick's estate consisted of a loving-cup presented her by the emperor for her labors in the hospitals, and eight thousand letters and postals written by inquirers whom she first had interested in Christianity by the distribution of Christian literature. There are those who are poor, yet make many rich; there are those who have nothing and yet possess all things.

"Educated enthusiasm is necessary in selling automobiles," said J. H. Newmark, a leader in the business world. This is the exact need in the missionary enterprise. "Educated" means to know the subject of missions—the fields, the forces, the means, the progress, the hindrances. "Enthusiasm" means the enlistment of the heart and the life for the missionaries, and the conversion of men. Education plus enthusiasm makes a man a leader, a "top-notch" man, a front-row man.

One of our good all-round missionary men with a deep and vital interest in the success of the cause, writing concerning the missionary offering, says: "I have about convinced myself that the 'old way' is best. I have tried 'omnibus,' committee, etc., but I now think that the March campaign for a definite offering puts iron into the blood of the congregation." This is from one of the younger, growing, aggressive men, and it will find a hearty response in the experience of a large number.

The Japanese Evangelist says that on one occasion a postal came directed to Wirick San, "Please send me the book that says, 'Come unto me, all ye that are weary and heavy-laden, and I will give you rest.'" Though Tokyo is a city of two millions, the card reached Miss Wirick. She mailed a New Testament. Her correspondent read and became a Christian worker. He had lost an arm and was employed as a head teacher in a primary school. Although unbaptized, he started a Sunday-school of three hundred children.

Here are some of the fruits of the Every-Member-Canvass: More money has been given for missions and benevolence and education; a larger proportion of the membership has been enlisted in all the work of the church; ministers' salaries have been increased and paid promptly and in full; attendance at all the regular services have been increased, and in some cases doubled; conversions have been numerous. A tree that bears such good fruit must be good. The testimony concerning the Canvass is that it brings a blessing to the church.

CENTRAL CHRISTIAN CHURCH, HUNTINGTON, INDIANA.

This church has entered the Living-link column.

The missionaries on the Congo are earnestly asking for the prayers of God's people on their behalf. Thus far the war in Europe has not extended into Africa. But it may any day. The French and German possessions in Africa are side by side, and there may be a clash at any time. The missionaries cannot get money or supplies, but they are not distressed on that account. Their gardens supply their needs in the way of food. The churches are asked to pray that the missionaries be preserved from all evil, and that the work be not arrested or injured.

Lord Roberts states that there is but one duty for the British citizen at the present time. Men and women, young and old, rich and poor, all alike must place everything at the service of the State. Nothing must be kept back—time, energy, money, talents, even life itself, must be freely offered in the supreme crisis. Could not the same be said with respect to all Christian people in their relation to the Kingdom? Nothing that its interests require must be kept back. When Christians give as men and women in Europe are giving now, we shall see the Kingdom come with power.

Secretary Stephen J. Corey, referring to the University of Nanking, says: "The finest institution in China has been built up, and it is worth the price and the effort a thousand times." He also says: "The workers out here are staggering under a tremendous burden just now. We have been pleased with the spirit of the China Mission." Again Mr. Corey says in a personal letter: "The great need (in China) seems to be for efficient, well-trained native leaders and preachers. The outlook for the next ten years is better than anything before. The doors are wide open. The people are turning from their temples and gods. China is alert for Western knowledge and hungry for the truth. The great wedge, now, is the school. China's own educational system has fallen to pieces. This is sad, but at the same time it gives us a wonderful opportunity."

Concerning some leaders in the churches and the March Offering:

They plan little.
They give little.
They expect little.
They get little.

PRAY FOR THEM.

While the Men and Millions teams are out among the churches seeking to enlist a thousand new workers and six millions of dollars for missions, education, and benevolence, those who are at home are asked to pray for them. If a million and a half of believers were on their knees every night and morning asking God to prosper the movement, no one can forecast or even imagine what the result would be. The youngest and the oldest and all between the youngest and the oldest can help mightily with their intercessions and supplications and thanksgivings.

WHY THE EVERY-MEMBER CANVASS?

1. It enlists the entire membership.
2. Compels personal consideration of duty.
3. Supplements public instruction.
4. Increases number of givers.
5. Increases all offerings.
6. Develops new workers.
7. Reclaims lapsed members.
8. Promotes fellowship.

MISSIONARY DAYS.

Even where the Every-Member-Canvass has been successfully made "the missionary days" should be observed. It will be found after the most thorough canvass that some will either not be reached or will not respond. For their sakes the days should be observed and earnest appeals should be made for liberal offerings. Friends and strangers may be present who are prepared to give, and they should have an opportunity. Besides, the days should be observed for educational purposes. In most churches the best-informed members do not know very much about the work that has been done, what is being done, and what remains to be done. The new recruits need instruction, and must have it if they are to do their part.

EDITORIAL.

Make It a Great Day.

From the tone of what the brethren write on the March Offering for Foreign Missions in this issue of the INTELLIGENCER, it would seem that there is a purpose to make it a really great day. There is no uncertain note in what they say. They reflect the sentiments and purposes of a large number of others.

This day has come to be one of the great institutions of the brotherhood. The men and the churches that have responded to the rallying call on this day have accomplished something worthy of their efforts. It is a day of education, of inspiration, and determination. The day has helped to give purpose and direction to our churches in their missionary development. It has put iron in our blood, it has opened our minds, our hearts, and our pocketbooks. On this day as on no other we have heard the cry of our brethren in the midnight darkness of heathenism, and we have given them light. The cry of a lost world his pierced our dull ears like the scream of a child in the night, and many have been quick to respond.

The day with all its sacred significance is deeply imbedded in the hearts of our people. They look to it with hope; they plan for it with purpose; and it is one of the gladdest days of the year.

The day has a peculiar importance this year.

1. The Foreign Society has a deficit of about $48,000. This should all be wiped out before September 30, 1915. This deficit in the General Fund is the result of the growing work and not on account of reduced receipts. For seven years past the receipts have increased.

2. Of all the years it would seem that this is especially the one to encourage the hearts of the missionaries. There are wars and bloodshed in the earth without a parallel in the history of the race. Nations representing more than one half of the population of the globe are in a state of war. Many of the missionaries are laboring in lands which are in the conflict. The depressing influence upon their lives and upon the work they are doing can well be judged. They deserve and crave our most enthusiastic co-operation in a time like this.

3. The Foreign Society has been compelled to decline increased appropriations for the various mission fields as requested. Every dollar asked is needed, but the Society can do no more until the churches respond. If their contributions will justify larger appropriations they will be promptly made. The work can readily be expanded if the churches provide the way.

4. This is a year of some transition in our missionary methods. The churches must not permit this situation to interfere with the annual offerings. Remember that true men are earnestly seeking the best way of doing the Lord's work. A choice of methods must not interfere. The work is larger and more important than the special way in which it is done. Let us permit nothing to hinder the Lord's cause. He is speaking to us in clear and definite tones. Forward, ever forward, is His word to the whole line.

5. Our Opportunity. Never before have we faced such opportunities. They are simply startling. The Commission which is now visiting the mission fields is overwhelmed by the open doors on every hand. All Asia is open to the gospel as in no other day. With a comparatively few men we could capture the Philippine Islands with New Testament Christianity. The whole land is receptive and anxious to hear the Word. The people no longer want a paganized Romanism. They seek freedom, the liberty of the gospel. The opportunities in China are beyond all description. They are without a parallel in all history. Never before was there such a cry for light, nor such a movement toward a better life. With force enough we could make the Congo Immanuel's land in a few years. Those who have heard threaten to tell God on us if we do not send the messengers of life.

6. Scripture Teaching. The Bible is the greatest of missionary books. Missions is the golden thread running all through both the Old and New Testaments. God's eternal purpose is the salvation of every man. There are no geographical lines and no race distinctions in his plan for the ages. Jesus Christ tasted death for every man. He trained and commissioned twelve men for one purpose, to make His gospel known to all the world. The Holy Spirit was sent to qualify man to preach in tongues. Our Lord intended the New Testament church to be first, last, and all the time a missionary church. All the letters of the New Testament are missionary letters. If we would be a New Testament people we must be a missionary people.

Read again carefully the voices concerning the March Offering, and order supplies at once.

"Without an Apology."

A member of the church said to a minister of the gospel, "I like you because you preach a sermon on missions and taken an offering without making an apology." If ever an apology is in place, it is not for pressing the claims of missions home to the heart and conscience, for the cause of missions is the cause of God. The church was organized and commissioned by her Founder for the one express purpose of carrying the gospel to the whole creation. In his interview with his disciples, after he rose from the dead, this was the one duty he stressed. The record says that the disciples went out and preached everywhere, the Lord working with them and confirming the word with the signs that followed.

As a people our aim is to restore primitive, apostolic Christianity. If we are to do that we must give missions the same place in our thought and life that they had in the church of the first century. When Christianity is restored there will be no place for an apology on the part of the minister for attending to that which is the primary duty of the church of God.

When a minister of the gospel feels called upon to speak in an apologetic tone on behalf of missions, there is something wrong somewhere. There is a saying in the Old Testament to this effect, "Like people, like priest." The people make or mar the man who ministers in holy things. If the minister is inclined to make an apology for speaking on missions and taking an offering for missions, it must be because he knows that some influential members are not in favor of missions

and have threatened him with their displeasure if he dares to disregard their wishes in the premises. When we have restored primitive Christianity, all the people in the pews will expect the minister to speak on missions, to pray for missions, and to solicit generous offerings for missions. If the minister is to do his best he must know and feel that the entire membership are with him in all that he does to secure offerings of life and money for the missionary enterprise.

It is the man who fails to preach on missions and to take the offering for missions, and the church that approves his failure, that should make an apology, and not the man who obeys his Lord.

Items of Interest.

It is said that there are about 100,000,000 children under ten years of age in China. Who can measure the responsibility of Christendom as it faces this army of little ones?

The first service held in the crypt of the new cathedral in San Francisco, at which 1,500 were present, was a missionary service, held on February 7. "From Greenland's Icy Mountains" was sung in Japanese, and "Jesus shall reign" in Chinese.

At the meeting of the American Board in Detroit there were five veteran missionaries to Turkey whose combined term of service covers two hundred and fifty years. Missionaries as a class live as long as ministers at home. To His other blessings to those who leave all for the sake of the Name he adds length of days.

The Central Methodist Church in Detroit is giving a dollar for dollar in its contributions to missions and benevolences. That is, it is giving as much for others as for itself. That is the ideal of the Laymen's Movement. There are among us as many churches that are able to do that. They would be stronger and better in every respect for the doing of it.

In nine years the General Fund of the Society for the Propagation of the Gospel has increased $170,000. The answer to the question as to the reasons for this great increase is that the spirit of prayer has grown mightily, both individual and corporate. The growth in the spirit of prayer has led to an enlargement of heart. When believers pray for the furtherance of the gospel they will give to help answer their own prayer.

The hope of the conversion of the whole world lives in the heart of the whole Bible. This is as true of the Old Testament as of the New. All kings shall fall down before Him; all nations shall serve him. The earth shall be filled with the knowledge of his glory as the waters cover the sea. The question as to the final success of the missionary enterprise may be set at rest at once and forever, for the mouth of the Lord hath spoken it.

Some writer has called attention to the moral miracles accomplished by Paul and Silas, the first missionaries in Europe. Today there is not a man, woman, or child on the face of the earth who worships the gods that then held sway over Europe. In another century most of the gods now worshiped will be cast to the moles and the bats. Idolatry is on the defensive, and is preparing to give place to the faith once for all delivered unto the saints.

The British and Foreign Bible Society reports that the astonishing demand for the Scriptures in Korea continues and grows. During the first six months of this year the agents of the society sold 335,000 books—24,000 more than during the whole of 1913. The provision of cheap, popular editions of each of the four Gospels and of the Acts, printed in the native script and sold at the price of a farthing apiece, is said to have had much to do with this large increase.

In the Life of Stewart of Lovedale it is said that Christ's Kingdom did not come with observation. The Roman historians, famed as they were for their eagle-eyed acuteness, have in the first three centuries only some ten or twelve brief and scornful references to the church of Christ. Yet ere long the empires fell one upon another to form a pedestal upon which to build the church. Gibbon spoke to the same effect. He traced the silent growth of the Kingdom till it placed its triumphant standard on the ruins of the capitol.

CONTRIBUTED ARTICLES.

United Voices for March Offering.

The voices for the March Offering are united and strong. They sound a determined note. What the brethren have to say is reassuring. We believe that more than ordinary emphasis will be placed upon the great rallying day for Foreign Missions—March 7th. Let us make it a memorable day in our history.

THREE REASONS.

There are at least three reasons why all the churches should observe the regular day for Foreign Missions. These reasons are to obey the command of the Master to go with the message of salvation, to answer the call of the heathen to come to their help, and to keep the church alive at home. Either of these should be sufficient to inspire us to do our best on the first Lord's Day in March.—J. W. LIGON, *Barbourville, Kentucky.*

LOYAL OBEDIENCE.

Why should be observe the March Offering for Foreign Missions? Because our orders read, "Go yet into all the world and preach the gospel to the whole creation." A spirit of loyal, unquestioning obedience, then, as well as natural love for our brothers and sisters across the sea, should prompt us to liberal giving.—FRANCIS M. BIDDLE, *Wellsburg, West Virginia.*

WELL RECOGNIZED TIME.

The first Sunday in March is the officially appointed and well-recognized time for the offering. The religious press is full of the propaganda. All well-informed Christians are thinking about the missionaries and the foreign fields. It is well to harmonize with our brethren and to join hands with them in a time of great special and concerted effort to do great things for the Kingdom of God.—CRAYTON S. BROOKS, *Portsmouth, Ohio.*

PUTS CHURCH ON RECORD.

A church should observe the March Offering for Foreign Missions to sustain its own spiritual life; it should do it to have an apostolic spirit in the enterprise of a whole-world mission field; it is in keeping with "the great commission." The Saviour's prayer surely does not mean all won in America and no one won across the seas. It puts the local church on record for world-wide evangelization.—Z. E. BATES, *Bowling Green, Ohio.*

TRAINS THE HEART.

Nothing familiarizes the mind and soul of a Christian with the divine efforts of Christ's service like a special and regular day for the consideration of such an effort. It is a grand thing to make habits of our virtues. Out of the heart are the issues of life, and the training of heart and mind to such a habit is part of the great duty of "keeping the heart"—cultivating it and training it to oneness with the mind of Christ.—W. J. LOOS, *Mayslick, Kentucky.*

TO ANSWER PRAYER.

The first Sunday in March is the time to respond to the prayers of every missionary in our own brotherhood. They are earnestly beseeching God to open the eyes and hearts of the church on that day. We can realize then better than at any other time that we are co-workers with God in the salvation of the world. There is no better time—there is no other day quite so fit for us. It has become a blessed day.—ROGER L. CLARK, *Union City, Tennessee.*

SEVEN "REASONS."

Regularity of custom should not be changed unless imperative.

Educates us to esteem others more highly than ourselves.

Announces our unity in the grace of giving.

Settles our outside obligations first.

Opens the door for our agents at the portals of the year.

No good reason why a church should not observe the day.

Signals our interest in the salvation of the world.—IRA M. BOSWELL, *Chattanooga, Tennessee.*

LOSS OF POWER AND RESPECT.

Every church should observe the March Offering because our Lord commanded his church to evangelize the world. The harvest of souls waits for the obedience of the church. The church that is not trying to obey her Lord loses power at home and re-

spect abroad. Her light has gone out. She is on the way to oblivion. Our orders read, "Unto the uttermost part of the earth," and the obedient church and disciple will be satisfied with nothing less.—W. H. BODEN, *Nelsonville, Ohio.*

GLORIOUS FELLOWSHIP.

The March Offering for Foreign Missions should be observed by every church because of the glorious fellowship of the day. We have fellowship with the whole world, fellowship with our brethren, fellowship with God. On the first Lord's Day in March missions is in the air. Literature is at hand. The enthusiasm of other churches is available for all. If a church is ever to rise to its world-wide, God-given opportunity, it will be on the first Lord's Day in March.—CHARLES DARSIE, *Cleveland, Ohio.*

NO BETTER REASON.

Jesus said: "Go ye therefore and make disciples of all the nations." "Go ye into all the world and preach the gospel to the whole creation." He said also, "He that hath my commandments and keepeth them, he it is that loveth me," and, "If any one love me he will keep my Word."

Observing the offering for Foreign Missions the first Sunday in March is one way of doing what Jesus commanded, and thus proving that we love him. No better reason than this could be given for observing this offering.—HALL LAURIE CALHOUN, *Lexington, Kentucky.*

WHOLE CHURCH AT THE WHOLE TASK.

Every church should observe the March Offering for Foreign Missions:

1. Because of its educational value. It gives opportunity to bring the facts—the fuel of the missionary flame—before the church.

2. Because many are not enlisted through the Every-Member Canvass. The *whole* church must unite to evangelize the *whole* world.

3. Because there is power in concert of effort. The Foreign Society can make more effective preparation, the pastors of the churches get better results, and the churches get more inspiration and enthusiasm in the observance of a special time for the offering.

4. Because of the reflex influence upon the churches. The vision and call of Foreign Missions will lift the churches above little things, uniting and enlisting them in a great world task. It will save them from sectarianism and death. It brings face to face with their supreme mission.—W. J. SHELBURNE, *Shelbyville, Tennessee.*

"ALL THE WORLD."

Any Christianity that stops short of "all the world" is by so much less than the Christianity of Christ. The church that does nothing for the "regions beyond" lacks just so much of being either Scriptural or Christian. No congregation can realize upon the fullness of the Spirit that gave it being if it is not also giving being to other congregations. Christianity came to our fathers through the foreign missionary; we cannot retain it in either its primitive simplicity or power unless we give it to the fathers of the untold generations yet to come in China, India, and Africa. There is no way for a church to keep step and co-operate with all the churches in this great work except by keeping the custom of the brotherhood and giving the first Sunday in March to Foreign Missions.—A. W. TAYLOR, *Columbia, Missouri.*

OTHER WAITING PLACES.

I have just finished reading that thrilling story from the "New Book of Acts," written by Herbert Smith about the work in Lotumbe, Africa. It is very wonderful. If such a record has been made in that benighted field, why not enter the thousands of other waiting places? O, I know your answer—lack of money and men. Well, if our million and a quarter members could be thrilled as I have been by such a striking message as this, surely both these great needs of your Board would be immediately supplied. Secretaries, preachers, evangelists, Bible school superintendents, teachers,—yea, every worker in the Kingdom should do his utmost to let the people know what is being done. Surely when all know, they will fill your treasury to overflowing and "swamp" your Examination Committee with applications for appointment to fields of labor. The coming March Offering should be by far the largest. The need was never so great, the calls never more pressing, the opportunities never more numerous or more promising.—J. B. HOLMES, *Galveston, Texas.*

NO ABANDONMENT.

The adoption of the "Budget Plan" in the missionary program of a congregation *does not justify* the abandonment of the March Offering for Foreign Missions.

Call to remembrance the mighty campaign that has been waged for nearly forty years among the ministers and the churches for

this offering upon the first Sunday in March! A strong sentiment has been built up around this day, and good habits have been formed by the preachers and the congregations. We have put too much labor and too great expense into this campaign to sacrifice the fruitage now.

Even where a church adopts and raises a worthy "Missionary Budget," and makes the "Every-Member Canvass," this day should still be made a high day in the church and the offering be taken. There are some members who decline to make pledges; others will be missed by the canvassers. Then there are non-members and visitors who will give to this cause. There is no danger of *over-emphasizing* Foreign Missions or of too liberal giving upon the part of the people.—G. L. BUSH, *Carrollton, Missouri.*

FOR UNITY OF ACTION.

Jesus was Heaven's answer to a world's cry. The same eternal purpose which brought Christ to earth led him to build his church and to love it even unto death. The church is only worth while and glorious when carrying out the world-embracing program of its Founder. To no other institution has this sacred trust been given.

Every church in our great brotherhood should observe the March Offering for Foreign Missions, that there may be unity of action; that we may be identified with Christ; that we may have a part in earth's greatest work, the redemption of a race; that we may help send forth earth's greatest power, the gospel; that we may prove our sincerity; that we may be in fact and in deed a church of Christ; that we may be a growing, happy church; that we may do for others that which we would long for them to do for us; that we may be reflectors, sending rays of light into midnight's gloom; that we may make investments yielding dividends in eternity; and last of all, that we may save ourselves in helping to save a dying world.—O. L. COOK, *Topeka, Kansas.*

SACRED MEMORIES.

The same principle that leads us to celebrate Independence Day, the 4th of July, should lead us to celebrate the first Sunday in March. The 4th of July does not stand for any greater liberty or freedom than does the first Sunday in March—for on the latter day the offerings received have set thousands upon thousands of people free from the tyranny of sin and heathen darkness. Any other day might do, yes, but we must have some day to present this great work, and no better day can be found than the one observed so long that already it associates with itself sacred memories of the past. A day in the year set aside for the express purpose of cherishing memories of a certain cause or for recalling definite principles has always proven of great benefit. Therefore, God appointed the Feast of the Passover to be observed yearly at a definite time. This day became a retainer in which great and essential truths were handed down. History tells us of many days set aside and made sacred to teach great lessons. Whether we have the budget system or not, the first Lord's Day in March should be used as a monument to instruct the minds of the people and thrill their hearts for Foreign Missions.—CHARLES E. COBBEY, *Omaha, Nebraska.*

THREE GOOD REASONS.

I. It enables the Foreign Society to continue its beneficent work. As the servant of a redeemed church, the Society is worthy of a tenfold more generous support than it has yet received.

It is not a beggar, but a benefactor; not an object of charity, but a dispenser of charity; not an experiment, but a proved success.

II. It is the *best* way for our brotherhood to fulfill the great commission in foreign lands. The obligation is upon us. It calls for consecration of means. Heroic giving will result from a conscientious application of the principle that worship without sacrifice is not acceptable to God. Too many churches have carried over unto this age of missionary heroism the money-raising methods of an age of sentimentalism. No longer is the offering asked for and given as a matter of sentiment or momentary impulse.

III. It is a *spiritual tonic* to the church. Knowledge and enthusiasm, not in homeopathic, but in allopathic doses, is what the church needs. Not a temporary stimulant administered the first Lord's Day in March, but a long course of tonic treament, tending to eliminate constitutional indifference, prejudice, and selfishness; so that when the great high day for Foreign Missions comes, it will find us in our place of worship, with a generous offering.—M. E. CHATLEY, *Rock Island, Illinois.*

FOREIGN MISSIONS TO-DAY.

The present European war is making a terrific strain on religious faith. Men in Christian lands are seriously questioning the reality and vitality of the Christian religion. What must be the pressure to question and doubt the power of Jesus Christ to trans-

form individuals and redeem nations by the non-Christian peoples of the world!

The answer that Christian people in America must give to Japan, China, India, and Africa, ought to be very clear to us—we must show them by our gifts of money and missionaries that we have no doubt whatever concerning the ultimate victory of Jesus Christ over the passions and prejudices of men and nations. This is an hour for heroic, robust faith. There must be no shortage of belief with us at this time. To give way to doubt now and reveal it in diminished contributions in the propagation of Christianity will deal a tremendous blow to the cause we love.

The March Offering assumes large proportions when considered in the light of this searching truth. We must help the non-Christian nations to realize that our only hope in bringing about an era of peace, righteousness, and good will is in the person of Jesus Christ. Let there be no doubting Thomases in our ranks when such a crisis confronts us. Pauline faith is the need to-day. Let our giving in money and men be increased. This will stem the tide of unbelief and create confidence in the religion of Christ, the hope of the world.—MADISON A. HART, *Columbia, Missouri.*

IMPELLING MOTIVES FOR THE MARCH OFFERING.

There are two motives that must underlie all intelligent missionary effort. They are persistent and universal in the minds and hearts of the disciples of Christ.

1. Loyalty to our Lord is the badge of every true disciple. Loyalty is essential to discipleship: fundamental in his Kingdom. It means implicit and entire obedience to the King's commands. Disloyalty is classed as treason. His last great command to his disciple, ringing down through the ages clear and distinct and imperative is, "Go ye into all the world and preach the gospel to the whole creation."

2. Love for men is the other impelling motive of the missionary enterprise, the other fundamental law of the King, and equally essential to discipleship. Love is the fulfilling of the law. "He that seeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him?" Love is more than sentiment. Love is discernment. Love is insight. Love is relief at work in the heart. It searches out the brother in need and helps him out. It is essentially giving. The greatest need of the heathen world to-day is our Saviour. This is undisputed. He that loveth is born of God. He that loveth will give the greatest need, *the gospel,* to the world in need.

The March Offering gives us our opportunity to unite our offering in loyalty and love for the heathen world.—J. J. MORGAN, *Bethany, West Virginia.*

CHURCH BECOMES RICH.

A church reaches the mountain peaks of religious experience in the observance of the March Offering for Foreign Missions. If the appeal of missions is heard and answered, the church becomes rich in spiritual power, but neglected—the conscience of the church is deadened and it can't help but lose its self-respect. The church that fails to observe the day of Foreign Missions forgets its natal day. Pentecost was the first meeting of the Foreign Christian Missionary Society, for that's what the church is—a missionary society. From Jerusalem representatives went out to every nation.

The preacher is challenged to constructive leadership. Can he take his poorly-informed, indifferent group from the lowlands through the mists to the highlands of missionary passion? Can he organize for the every-member canvass and then use the first Sunday in March as a great day of missionary instruction? Does he know that it's a sin to squander thirty years and more of training which the church has had in the observance of the day by remaining indifferent to it himself? What about the preacher anyway? "Like priest, like people."

And then, this particular year! This generation never has seen such sacrifice as it sees to-day. Service, even the ultimate sacrifice of life, is exalted before the people. And they are thinking—thinking that, if men can charge a battery of guns without flinching—can do it for the sake of the *"Cause,"* there is a more potent Cause which must have their attention. This year can become a great missionary year. We must make it so by the use of every agency, chief among which is the use of the March Offering of money and life.—ROBERT L. FINCH, *Maryville, Missouri.*

NO RETREAT.

Until the every-member canvass for missions meets such a response that every member of the church becomes a systematic supporter of missions, the special days should be observed with a liberal offering.

A church should observe Foreign Mission day the first Sunday in March. The cooperation of every church is needed. In this hour of world-crisis no retreat can be sounded. Every missionary must be sus-

tained and every station maintained. The 2,729 additions of last year, the 181,564 patients treated in our hospitals, the 5,494 in attendance at our mission schools should only be a beginning. Our latest reports show us that every field should be sustained.

The larger the army on the field and the more strenuous the campaign for the establishment of new bases of operation, the greater the need for an adequate base of supplies. The call of the world is greater than ever before; but, on account of the war, America alone is able to answer. The missionary forces of Europe can only hope to maintain the work they have established. During this period the church of America must enter the open doors. New cities must be entered, new stations established while the opportunity is ours.

A church should take this offering in March. The regular time is usually best. To postpone often means to neglect preparation or a failure to take the offering at all. To delay too long affects the offerings of the other societies. Members who have planned to make an offering at the regular time will give more then than at any other time.—Otto Shirley, *Great Bend, Kansas.*

WHY THE MARCH OFFERING.

The March Offering plan should have a large and essential place in the life of every church because:

1. The time is definite and the obligation specific.

2. It is a great, established day. For many years we have thought in these terms. It always is wrong to break a right habit without the certainty of a better way.

3. It is a great privilege to have fellowship with a great group in a great undertaking. It is a great step toward developing in any church a great soul-life.

4. It tends toward a recognition of all missions. The foreign field, with its ignorance, superstition, idolatry, and immorality, is the best touchstone for stirring the ideals of benevolence.

5. The definiteness of the time and effort prepares the church for the budget system if that is deemed best; it gives an excellent opportunity for the Every-Member Canvass. I do not believe that any church can afford to let this day come and go without thoroughly canvassing every member.

The day should be observed, budget or no budget, however much or little is done for missions at other times of the year. The sermon should be preached, the literature should be distributed, and every encouragement should be given toward hilarious giving by all. I can imagine only one reason for not observing the day being acceptable, and that is that so much is made throughout the year in offering, in preaching, and in the distribution of literature, that the observance of this day could not possibly add to what had been done.—V. W. Blair, *Eureka, Illinois.*

FOUR REASONS.

I feel that a church of Christ must observe the offering for at least four reasons if it would be really a church of Christ.

1. *Out of loyalty to itself.*

To help others means new life to those who help, and to help save others, even to the last man on the earth, means life eternal. The cause of Foreign Missions is within itself a means of great education, and as the church *knows* it *goes,* and thus grows better and stronger as it nears the goal.

2. *Out of loyalty to the world.*

The world Jesus came to save is a big world, and full of sin and indifference. The world is impressed with the life and enthusiasm of the church when it undertakes to do heroic things. Giving to missions challenges the world to its best. The world will never know the Word of God nor his live except through the church, and as the world grows smaller through invention and discovery, so the church must answer its call for the Bread of Life.

3. *Out of loyalty to the Society that directs the work.*

There is no need of leadership if there be not loyal followers. The Foreign Society has led us on to the "uttermost parts." Through it the church has done heroic giving; through it our people are second to none in missionary zeal and education; through its appeal to the heroic in our churches many of them have been constrained to stretch themselves to highest endeavor and have become a world-force.

4. *Out of loyalty to the Head of the church.*

A church's intimacy with Christ will determine its activity. He is not last nor least in the plans of the only successful church—the missionary church. In the campaign of education preparatory to making of offerings for world-wide evangelization He must have the pre-eminence. Information concerning the people in mission lands must be information concerning those he came to save through the church. We shall give and go because He wants us to, when we learn to pray, "Not my will but thine be done" in relation to the lost world he came to save. —W. G. Loucks, *South Akron Church.*

The Commission of the Foreign Society to the Mission Field.

THE EXPERIENCE OF THE COMMISSION IN THE PHILIPPINE ISLANDS.

Letter Number Four.

It would be difficult to crowd into twenty-four hours more varied experiences of travel than we have just had in that time. Because of the continued downpour of rain we were unable to proceed to this place overland, so yesterday evening we embarked in a tobacco steamer from San Fernando, a small, flat-bottom boat of 1,500 tons. It was a tobacco boat plying between Manila and Aparri, at the northeast part of the island of Luzon, and has a bad reputation as to the comfort of its passengers. It was but lightly loaded, and this, added to the fact that we sailed but thirty hours after a typhoon had passed, leaving a very rough sea, made our journey most miserable.

Sea Sickness.

Other people who have sailed the seas may have been just as seasick as we were, but it is doubtful if any one ever experienced more different kinds of seasickness than we did. In the first place, the smell of the ship gave us a certain kind of nausea, and then the greasy, garlicky ship's food that we were foolish enough to try to eat before she sailed gave us another type. After sailing we were conscious of a peculiar sensation of *mal de mer* from the fact that our cabins were in the stern and we received the full benefit of the bucking-broncho kind of pitching, of which the ship has a sort of its own. But this was not all. We were directly over the propeller, which, because of the roughness of the sea, seemed to be out of the water fully half the time. Every time this occurred the propeller spun with greatly accelerated speed, which made the boat vibrate like a dog shaking himself after a ducking. It is simply impossible to describe or even diagram the extraordinary feeling that settled upon one when this occurred. Then, last, but not least, the cabins were too stifling to be endurable, so the men in our party persuaded the cabin-boys to bring our bedding to the upper deck and place us on cots, that we might have the benefit of the air.

Holding On.

Along in the night the sea became so rough that our cots began to glide across the deck, and we placed Professor Bower in the center, where he could hold on to an iron post and anchor us by allowing us to hold to his cot. Mr. Doan and his son wisely went below, choosing the stifling staterooms rather than the rollicking deck. Along toward morning the wind blew the blanket off Professor Bower, and in an unguarded moment he released his hold on the post and rose to rescue it. Just as he loosened his hold on the post the ship tilted radically to port, and I and my cot shot across the deck with lightning-like rapidity. The force of my flight was slightly slackened by the fact that my cot crashed into half a dozen rattan deck chairs that had proceeded me toward the railing. Before I could recover myself, Professor Bower, who had wildly followed me across the deck with involuntary speed and much less dignity than he usually has at his command, landed upon my stomach with his two hundred pounds of weight, and before any apologies were forthcoming the ship had tilted violently to starboard and both of us, piled on top of my cot, were gliding at top speed in the opposite direction. In the middle of the deck we encountered the iron post, with Professor Bower acting as cushion of contact. By some marvelous providence he escaped serious injury and, abandoning himself to the instinct of self-preservation, threw his arms about the post and clung for dear life. I myself in turn felt strangely drawn to the Professor and gripped him in a fond em-

brace. By this united action we stopped the mad game of ping-pong we had begun to play and had time to lie on our backs, gripping with our hands our improvised anchor, and with our minds trying to analyze the new sensation of seasickness which this startling experience had given us.

China Sea Famous.

Some people have seasickness when a ship pitches—that is, when it teeters endwise on the swells or seas; other people find themselves especially susceptible to the motions of a ship when it rolls from side to side. The China Sea is famous for its ability to make a ship go both ways at the same time, and very few people can withstand the combination. Add to this peculiar conceit of this famous sea the weak resistance of a small, half-loaded, flat-bottomed tobacco boat, and you have a combination of surprising motions which brings the proudest spirit to grief. The nearest description of this motion that one can think of is an accelerated *wallow,* and the approximate feeling that one has concerning his own anatomy during this motion is that his whole body is swinging in three directions at once while his stomach is revolving entirely on a separate axis of its own.

Dropped Anchor.

After a little short of twelve hours of this sort of thing it was announced that we had reached the harbor of Salamagus. The ship dropped anchor far out in the bay, and as the sea was running very high even here, our hasty toilet was made with lingering misgivings, and we made ready our baggage for unloading with faltering steps and pale, expressionless faces. The natives had come out with crude, homemade boats, which they kept alongside with difficulty, and we were let down into them for passage ashore. The only thing which kept us from fear of ever getting safely ashore through the wildly tossing sea was the fact that we were so miserable that any possibility was looked upon with indifference. The men in these strange, frail-looking boats were really skillful in the handling of their craft, and got us ashore without any real difficulty.

We landed at a little village composed of half a dozen bamboo houses and a warehouse of the same material. Here we found one of our Filipino evangelists, who had ridden fifteen miles from his station to meet us and guide us on our way. He informed us that the heavy rains had destroyed portions of the road and that we would have to make the

Crossing a Philippine Island river at Vigan on a bamboo raft. So many people have crowded onto the raft that it has been sunk a foot beneath the surface.

thirty-five miles by ox-cart and buggy instead of automobile. He had five of these oxen and little covered carts ready for us, and we soon departed, after reading a telegram from Mr. Hanna, of Vigan, who wired us that he would meet us half way on our journey.

More Experiences.

The little carts, or cortonas, as the natives call them, are made entirely of bamboo, save the wheels, and the cover resembles very much a huge poke bonnet. You sit cramped up inside on the bamboo slat-bottom, and bump along without any springs under you, while the driver sits on the front end of the box, almost astride of his ox, and gets an indifferent speed out of it with a sharp stick. We had a downpour of rain about every half hour, and our cart drivers kept most of the rain out of the open front of our carts and also from their own shoulders by throwing about them their stiff, outstanding capes made of palm leaves. The road is a good one, kept up by the Government, and we got along easily across the small streams until we reached one of the larger rivers, where Mr. Hanna was awaiting us with a two-pony buggy and a covered spring cart pulled by three very diminutive ponies. Here we dismissed all of the ox-carts save one, which was reserved for our hand baggage and Dr. Lemmon, who volunteered to follow us in a slower way. We did not proceed, however, until we had stopped for dinner, very kindly prepared for us by a Filipino gateman and his wife, important people in their village. The good man escorted us upstairs to their living apartments, for a Filipino never lives on the first floor of his house. Although this was the best house in the town, a flock of sheep were occupying the ground floor. These good people set before us boiled rice, fried eggs, canned sardines, and fresh rainwater for drinking. We had been able to take no breakfast, and this, together with our long cart journey, had put a keen edge to our appetites, and we gave an exceedingly good account of ourselves, much to the satisfaction of our host and hostess.

The Commission riding in a boat over twelve miles where the railroad was flooded.

Reaching Vigan.

When we came to our first river we found it a raging torrent, although in the dry season it is but a small, insignificant stream. The Government has built a large concrete bridge here, but the rains came on before one of the abutments could be finished, and it was useless for crossing with vehicles. We crossed the bridge on foot, climbing down from the unfinished abutment on a long bamboo ladder, the lower end of which rested in a bamboo cart, to which was hitched a water buffalo or caribou. The wheels were removed from our vehicles by villagers, who volunteered to help, and then the buggy and the cart carried across by about a dozen of them, who held their burdens above their heads and waded armpit deep through the rushing water. The little ponies partly waded and partly swam across. We crossed the next river by having thirteen nearly naked natives around each vehicle, who pulled and pushed and yelled and struggled until we gained the other shore. Just before reaching Vigan we came to the largest stream, across which we were taken on a bamboo raft. The raft was pushed up to the shore, our

vehicles driven onto it, and then we were poled across by the native raftsman.

Thus after about eight hours of varied overland and through water experiences we reached Vigan. It was a hard day's work, but we ought not to complain, for our missionaries are subject to such journeys many times during the year.

STEPHEN J. COREY.

Tuesday, August 25, Vigan, Ilocos Sur.

Recent Changes in China.

GUY W. SARVIS.

Probably more has been written in the last five years about the changes in China than about the changes in any other country. One aspect of these changes, however, has not received sufficient emphasis at home, and therefore there seems to be a tendency to misunderstand the present situation, and there will be still greater danger in the future. We are all familiar with the fact that in the physical world the momentum or inertia of a body is in proportion to its mass. Now, from what I can discover about the feeling of people generally in America, they seem to have overlooked the fact that the law of inertia or momentum is equally true of society. It, therefore, is not and cannot be true, as has sometimes been said, that China has changed more radically in the last ten years than in the preceding ten thousand years.

WONDERFUL NATION.

China is a tremendous nation, and has developed institutions and customs of a stability as great as any that have been developed anywhere in the world. In fact, one of the most striking things about China is her unbroken history of four or five thousand years at least. She has shown a perfectly remarkable ability to survive all shocks and to continue in the even tenor of her way. Furthermore, in a surprising number of ways the China of to-day is essentially like the China of a thousand years ago. So the fact about changes in China, which, it seems to me, has been insufficiently emphasized, is that all social changes must in the nature of the case be gradual. From this point of view I want to comment upon some of the changes of recent years.

ABOUT CHANGE.

Foremost in the minds of most people at present are the political changes. China has become a Republic. She has changed from an absolute despotism to the most liberal form of government in existence among the nations of the earth, and if we wish to be oratorical and to splash on the rhetorical colors, we may say that she made this change in three months. Now, let me say most emphatically that I believe in democracy—the rule of the people—and I believe the arrival of democracy in China is as certain as the coming of the Kingdom of God, but democracy is not here, and very likely it will not be here completely for centuries. The truth is that there has been no revolution among the great mass of the people of China. All those with whom I have talked say the people don't care how they are governed so long as they have food to eat and a reasonable amount of peace. They do not and never have understood at all what the meaning of a Republic is. There is not and never has been representative government in China. In view of these facts, the fact that Parliament has been dissolved and a council of State substituted is probably not very important. The fact that Yuan Shih Kai is at present virtually a dictator does not necessarily mark a backward step. The circumstance of tremendous significance is that neither Yuan's friends nor his enemies are able to suggest any one who could govern the country as well as he governs it. This means that China is at present without men of experience who can act as leaders in government,

unless that Government be buttressed by the established institutions of the empire. What China needs just now is to be somehow held together. Yuan Shih Kai is succeeding in doing this. Many of his methods, I believe, are open to criticism, but admittedly he is meeting the situation better than any one else could meet it. And that brings me to the positive side of the change involved in the revolution, viz., that the old forms of government have been abandoned. I believe they have been permanently abandoned. I do not believe it will be possible to restore the empire. The revolution has been called a student movement. Very well; but the students are scattered all over the country, and any movement among them cannot be neglected. The current has definitely set in against the old regime. The minds of the people are being opened. The meaning of liberty is being discussed by the press and in public meetings. The duties of citizenship are being inculcated. It will require decades certainly to arouse in the people at large, or even in the leaders of the people in the villages throughout the country, any sense of responsibility toward the central Government. Representative Government must have such a realization among the leaders of the people for its basis. The movement is on foot which will ultimately create such a public opinion.

It is commonly remarked that there is more corruption and dishonesty among local officials since the establishment of the Republic than before. Very likely this is true. It is also probable that the next few years will see much local trouble in various parts of China. All this is to be expected. The whole country is like a woman with bound feet. When the wrappings are removed and the process of straightening the crippled members is begun, there is swelling and pain and keen discomfort. So in the process of readjustment we must look for suffering and disorder. What China asks of her friends, however, is that quality which she possesses in such marked degree—patience. No matter what vicissitudes may come in her history, China is headed toward democracy, and I believe she is destined to work out some of the great social and political problems in a better fashion than any other nation.

Educational Reform.

If we turn to educational reforms, we find a situation not dissimilar to that which we find in the political realm. In spite of China's wonderful plan for popular education which aroused so much interest in America five or more years ago, her educational system is at present utterly chaotic. Her plan was doubtless good, but she could not make bricks without straw. She had her boys on the ends of logs in plenty, but she lacked and still lacks her Mark Hopkinses to sit on the other ends. Even in our mission colleges it is very difficult to get Chinese teachers, men who have a vision of the school as an agency for the production of men. As far as I can learn, the number of such men in Government schools is almost nil. In fact, Government schools in Nanking, with which I am most familiar, are almost all closed for lack of funds. The Board of Education is now recognizing that any system of education must begin with the lower grades if it is to be effective, and undoubtedly the Government will do all in its power to build up a system of popular education. Here again, however, we must remember that educational systems and ideals are growths and not creations. Suppose we should say in America to-morrow, "Go to, let us adopt the German school system,"—could we do it? It would first be necessary to find teachers who had been schooled after the German fashion, and it would take us several years to really establish the system if we were unanimous in wanting it and used every available resource in our versatile American society to secure it. How vastly more difficult, then, is the introduction of a modern popular educational system in China! But in this connection, as in connection with political reform, there is no occasion for pessimism. We do have some Chinese teachers, and we are getting more of them all the time. The Government has abandoned the old, mechanical system of education, even though no new system has been developed to fully take its

place. In education, as in politics, China is facing in the right direction, and her leaders (who were temporarily swept off their feet by the reform movement) are beginning to realize that a long pull and a strong pull and a steady pull is necessary if educational advance is to be achieved, and they are increasingly willing to set themselves patiently to such an effort.

Social Reform.

Even in the realm of social reform the change has not been as great as most people in the West are likely to think. The progress against opium is truly remarkable. The leaders of China see clearly that opium has been destroying the manhood of the nation. National self-respect demands that the trade be abolished. A variety of motives are involved in the movement, as is always the case with reform, but it seems to me that we may say without qualification that the anti-opium movement in China has been one of the most remarkable national reforms in history. The anti-foot-binding movement has also had great influence, so that in the ports the binding of children's feet has practically been abolished. However, so far as I can learn, the majority of the people of the nation still bind the feet of their daughters. However, the sentiment against the practice is growing, and I suppose that there are few cities or even villages where the question is not discussed. This means that the practice of foot-binding is doomed—but it will be many years before it dies out. There may be those in America who have supposed that all the Chinese have cut off their queues. This, again, is a case of mistaking a small part for the whole. The most that can be said is that there are a good many cities where, during the revolution, all the people were compelled to cut their queues, and very many people in these cities welcomed the opportunity. Also, it is possible to be without a queue in the country districts adjacent to some of the cities without suffering as a result, but the great mass of Chinese still wear the queue. This question is unimportant in itself, but is an index of the extent to which the modern spirit prevails. Most of the people have not been touched by it in a conscious way. That does not mean that they really have not been touched, but it means that we shall have to wait for the influence of the modern spirit to work itself out. Similar statements could be made about all social changes which have taken place. A great deal of attention was paid to a "women's movement" two years ago, but the agitation for women's suffrage certainly seems premature when in reality there is no such thing as popular suffrage. Nevertheless, there is a very definite feeling among many of the more enlightened Chinese that women ought to be treated more as equals, and there is a definite turning of attention to the obligations of society toward women and children. It will require generations to develop in China an organization of the home which shall duly recognize the rights of the individual, and especially of the individual woman. In this process of reorganization there is sure to be much that is foolish, and not a little that is evil. The friends of China hope that in the process the valuable elements of the present system, which are by no means inconsiderable, may be conserved. In any case, great patience is demanded. The important point is that the conscience of the nation is awake, and this awakening is sure to work out into improved conditions. All those social questions which have to do with charity, with the distribution of wealth, and with the conditions of labor are still to be dealt with. The Chinese have given a good deal of attention to them throughout their history, but little progress has been made in approaching them from a modern point of view. However, agitation in these lines is beginning. In brief, we may say that all those questions which are engaging the attention of the Western nations are also in less degree being brought to the attention of China.

Religious Changes.

With reference to religious changes I feel little competence indeed to speak. It is not easy to know what is the actual religious situation in America. Much more difficult is it to know that situation in a country where one is not familiar

with the language and where he cannot in the nature of the case come into intimate contact with the real life of the people. This much we may say, however, that the Buddhist and Taoist temples in Central China are in a dilapidated condition and that the priests are in agreement that the income of the temples is diminishing and that the number of people who visit them is decreasing. We also know that the educated classes are becoming somewhat ashamed of many of the superstitions of their people. In fact, I think it is undeniable that the hold of Buddhism and Taoism on the people is rapidly loosening. There is at present a movement towards the revival of Confucianism. I cannot estimate the significance of the movement, but it is probably destined to grow. I believe the movement is to a great extent the result of the Christian influences at work in the land. It indicates that the leaders of the people, at any rate, are willing to give attention to religion. The attempt to make Confucianism a national religion has failed, and, I believe, cannot permanently succeed. The nation as a whole is, of course, still steeped in superstition, which is the active and concrete religion of the masses. The theological and philosophical aspects of religion do not concern the common people. It is probably true that the people are giving up their cruder superstitions, although in a somewhat less measure than they are giving up foot-binding and similar bad social practices. However, there has been a tremendous gain in this direction in certain centers, as is illustrated by the changed attitude towards foreigners, railroads, steamboats, and so on. The term "foreign devil" is not used very much, except in the interior, at present. Truth is slowly displacing superstition, and this means that the truth of Christianity is gradually being accepted. Where the attitude of the people towards missionaries was one of hatred a few years ago, it is one of neutrality or friendliness in most cases at present. Where the Christian preacher was often in real danger from mobs, he is now quite free to give his message. I have not the figures of the last year as to increase in church membership, and in any case the significance of such figures is constantly overemphasized. Nevertheless, the membership of the Christian church in China is increasing. Furthermore, there is a strong movement in the direction of the organization of an independent national church. This shows that the Chinese Christians are becoming conscious of themselves and their strength.

Changes Potential.

My whole effort in writing this article has been to indicate that the changes in China are more potential than accomplished, but of their eventual accomplishment I feel not the slightest doubt. The situation is well stated in a recent biography of Dr. Mateer, written in 1911: "When Dr. Mateer wrote that letter the new China had not come. Nor has it yet appeared. The utmost that can be said confidently is that there are signs of a spring thaw in the vast sheet of ice that for so many centuries has held that country in fetters. Some great rifts can be seen in the surface, and sounds that are indicative of movement can be heard. People who stand on the shore, and some of those who are on the ice, are shouting, 'Off at last!' It seems scarcely possible that the apparent thaw shall not continue until the streams are cleared and the land is warmed into new life by the ascending sun. But how long it will be before this is accomplished it is almost useless for the best-informed men to attempt to forecast. When the ice does really go, will it be with a sudden rush that will carry with it great injury to much that is well worth preserving? Or will the change come so quietly and gradually that the ice will sink without a tremor, and the frost will gently melt away into waters that only freshen the soil?"

All this means that for the church in China there is a marvelous opportunity. There is no force so well prepared to direct the new energies and to organize the new tendencies in the life of the nation as is the church. The social task, in the most comprehensive sense of the

phrase, is forced upon us here. The future of the nation depends upon its leaders. The church is preparing men for leadership in far greater numbers than any other institution. These men will be leaders in all walks of life, and we must make them *Christian* leaders!

Nanking, China.

God's Will for the Minister As a Missionary Leader.

[This is the splendid speech of L. N. D. Wells, of Akron, Ohio, before the session of the Foreign Society at the recent National Convention, Atlanta.]

"God's will for the minister as a missionary leader" is a subject which strikes to the very root of the great question of the winning of the world to Jesus Christ. In the divine order the minister stands at the front among the beneficent agencies of all time. The greater part of our Lord's life was spent in preparation of the twelve for leadership.

I will not agree with those who think that the minister is the greatest barrier to Christian union, but they will agree with me that he is the key to world evangelization.

The Minister's Problem.

Your problem, my brother minister, is to make your church a world-factor. To give the gospel in the shortest period to all the world is the supreme task of the Christian church. The greatest difficulty is no longer with those who need, but with those who have the gospel. A few years ago the world was barred against our message and its messenger. To-day the world is calling us to come, and now and then there comes from the depth of darkest heathendom a threat against our dereliction, and we are told that "They will tell God on us if we fail to send the good message that means life."

Contemporary with this awakening in the darkened world is an awakening ardor among the laymen of the home church. Is this mere chance, or God's direction? Or is chance God's direction which we cannot see? As I see it, these elements combine in a powerful challenge for courageous, pastoral leadership. This is the crying need for world-evangelization.

No greater responsibility rests upon the Christian minister and teacher of our time than that of bringing Christian men and women into a living and intelligent comprehension of their duty and privilege in promoting the evangelization of the world. The problem is primarily that of the proper attitude and the proper passion of the Christian preacher and leader. There is no congregation so prejudiced or so ignorant or so indifferent that cannot with the right kind of teaching and training be brought generously and enthusiastically to the support of the missionary ideal.

The Minister's Enthusiasm.

The pastor must be zealous for his cause. The missionary claim will never seize the affections and stir into activity the conscience of the flock until the Divine Spirit has inspired the pastor with burning zeal for this sacred task of the church. The study must be ablaze with a consecrated enthusiasm, and the pulpit must ever ring with the virile message. An apologetic, perfunctory pastor is suicidal to a missionary church, and could never lead an indifferent one to missionary service. Little will come from your leadership unless you have a world-vision and a definite plan, and adhere to that plan tenaciously.

The Minister the Natural Leader.

Instruction, Intercession, and *Organization* are the essentials for missionary victory, and the pastor is the natural leader in each of these.

1. Instruction.—The Lord's conception is that we are only stewards, and the church will never do its best in missionary giving until it views the question from the standpoint of our Lord. The

church must stand face to face with the world's need. It must also be made to face its own ability to respond to that need. These visions will never come to the rank and file of our great churches until they are spread before the people by the man of vision in the pulpit. *The most broadening, deepening, inspiring, and elevating* subject to which the minister can address himself is the world-program of Jesus Christ. And no pastor deals fairly with his people who fails to bring them into intelligent and sympathetic relation to the enterprise of Christian missions. No fire can burn without fuel, and facts are the coal-cellar of a sustained missionary service. Missionary information is inspiration for real giving. Continuous instruction is the food for missionary interest, and it will die without it. Unless we continue to educate, the interest will wane. People will not be zealous for that of which they are ignorant. The zeal that grows and endures and achieves is according to knowledge. We cannot tell the recent story of world-missions without kindling hearts.

Campaign of Education.

Every church must have a campaign of education. To do the will of God, we must know the needs of men. We must know the social, moral, and religious conditions if we are to benefit the race. The spirit of liberality must be kept informed; liberality works through conditions, and a requisite condition is that we should provide it with news. Somehow it is a fundamental law of being that we are only truly moved by sufferings which we fully realize, and so if facts are to become incentives our imagination must play upon them. Dr. Jowett has said, "The imagination is the God-given implement for discovering the cubical contents of a fact," and it is only when we sit down and patiently use that implement that this hidden significance is disclosed." The majority of people do not use this tremendous instrument for seeing things as they really are. If we could but undstand conditions in the great heart of heathendom, if we could imaginatively enter into the inner significance that cannot be told in speech, then would our liberality leap to the enterprise of world-evangelization. We must know the inside of our missionary facts, and we must use every available means to obtain that knowledge. One fact imaginatively realized is worth a ton of insignificant facts tumbled upon the floor of the most retentive memory.

Information Must Grip.

And so the work of the pastor is not only to inform; he must make his missionary information grip the hearts of those who hear. The ministrations of the pulpit are the foremost means for instructing and inspiring in the great work of God. A missionary sermon? Yes, preach it frequently, but let the great heart-throb of missions be felt in every sermon of the year.

Devotion to detail is the snare of the Christian ministry with us; we are so busy that we have not time to care for our most important work. The pastor's missionary reading must not be neglected; the spirituality of your church and the great work of world-evangelization will suffer if it is. We must place the missionary upon the pedestal and impress our children with the fact that this is the most noble and heroic work in all the world. Our pulpits must frequently be visited by missionaries from the foreign fields, and personal acquaintance and correspondence encouraged between our pews and foreign stations. The knowledge of the missionary and his life, his problems, and his victories will increase our prayers for him before our Father's throne.

And then, in our system of education the people must be taught to give. "Imagine a rose that would say to itself, 'I cannot afford to give away all my beauty and sweetness; I must keep it for myself. I will roll up my petals and withhold my fragrance.'" But, behold, the moment the rose tries to store up its colors and treasures its fragrance, to withhold them from the other, they vanish. The colors and fragrance do not exist in the unopened bud. It is only when the rose begins to open itself, to give out its sweetness, its life to others,

that its beauty and fragrance are developed.

"So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the portals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing that he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of help from his fellow men. Tears that never are shed for others' woes sour to stinging acids in his own heart.

"Refuse to open your purse, and soon you can not open your sympathy. Refuse to live, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life and, like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul."

II. Intercession. The best way to secure money for the Lord is to deepen the spirituality of his people. We will be liberalized as we are spiritualized. Dr. A. J. Gordon, of Boston, once came before his people and asked them to use the machinery then operating in the church, but between that day and the time for the foreign missionary offering he wished them, as members of the church, young peoples' societies, and Bible schools, to give themselves to prayer that their offering might be according to the will of God. When the day arrived, $10,000 was subscribed instead of five. Prayer is the mightiest agency for arousing and sustaining the missionary interest of any church. Christ said, "Pray ye the Lord of the harvest, that he send forth laborers into the harvest," and this has been the potent agency in world-conquest, whether in the little group which Samuel Mills, in that memorable haystack intercession, or in heaven's ante-room in the dark Ilala, when Livingstone went home. A great offering for missions can come forth from slender purses by nothing but by prayer. The missionary theme must never be absent from the prayer service. Real missionary intercession is in its most effective place when combined in a most natural way with all the other topics of the ordinary service. Insensibly we come to feel that missions is a real part of our church life when borne up with matters of local interest before the throne of grace.

Wrong Attitude.

The wrong attitude toward missions is encouraged by placing them constantly in a special compartment, which some, "whose sympathies do not lie that way," may pass by. I do not mean that special departments of missionary effort should not have their own arrangements for special prayer, but things are at their best where the facts and needs of the foreign field are not regarded as foreign, but outcrop in every stratum of daily church life. But prevailing prayer needs information; much so-called prayer lacks in power. It is powerless because of ignorance. Consciousness of the tremendous task gives unction to our prayer. Our prayers will be intelligent and definite when we now what God is doing and what he wants done in the world.

"The Men and Millions Movement" was conceived in answer to the prayer of men of God. It was born in the heart of China. It is yet in its infancy, but thousands have been stirred by its tremendous appeal. Its influence has already reached beyond our brotherhood, and before our goal is reached all Christendom will have been profoundly stirred and effort will have been inspired which will swell the treasuries of denominational mission boards throughout the world. If in this great movement we advance upon our knees, the strongholds of Satan will be shaken and the light of Christ will shine throughout the world. The cash value of real missionary prayer can scarce be realized. In preparation for our offerings if we preached on missionary prayer instead of missionary money, our treasuries would hold more than they do. Men and millions, and these only, can solve the missionary problem of the present day, and the local church must furnish the supply of both. Enough men and enough millions, and

the world is prostrate at the feet of Christ. And friends, the men and the millions will be forthcoming in abundant supply when the church has learned to pray. "Pray ye the Lord of the harvest"—this is the divine instruction, and when we obey it as we should, "He will send forth laborers into his harvest" and the fields will be gleaned for him.

III. Organization.—And what shall I say of organization? We may have the information, we may have the inspiration, we may be imbued with the spirit of intercession, but if we lack definite plan, well worked out, our offering will not be worthy of our cause. In preparation of this address, I wrote to many of our brethren whose leadership has led their churches to heroic giving in recent years. My inquiry was as to their methods; without exception these brethren placed emphasis upon the things which I have laid before you to-day, and nine out of ten particularly stressed the question of organization. The work of our brotherhood has grown to such proportions that it can no longer be adequately supported by the passing of a plate in the congregation of the people, no difference what may already have been done in preparation.

Age Demands Organization.

There is no great, outstanding accomplishments within a period of fifty years which do not stand as monuments to organization. All honor to the man who works, but greater still the honor to the man who can inspire others to do the work. He is a great man who has a worthy vision which he can and does realize, but he is a great man whose ideal is such that he must inspire and enlist others in its realization, and when others are brought into the realization of our ideals, organization is necessary.

Vital Things.

There is no more important work in any church than that of the Missionary Committee. It must be composed of men and women of great soul and largest vision, whose hearts have been gripped in pity for a sin-cursed world. They must know the world's need, and they must organize the forces to keep missions to the front throughout the year. Through this committee *every* member of *every* church must be personally interviewed *every* year, whether it be for the special offering on our great missionary days or for an adequate weekly missionary gift through the year. More money will be raised, and it will be more easily raised, by laying by in store on the first day of the week as God has prospered us. But the vital things are system and personal touch. Many who have given pennies will gladly give their dollars if one who is filled with missionary enthusiasm will present the cause of missions in a personal appeal. The purpose of our organization is that we may educate, and then inspire, and then present this direct and personal appeal. The result will be most gratifying.

God is Calling.

My ministerial friends, God is calling us to larger things, the need of the world is a challenge to Christians. For every need there is an answer somewhere; deep down in the bowels of the earth God has prepared the coal beds. They are God's answer to the world's need of heat and power. Off somewhere in earth's hidden laboratories he has prepared that subtle something which we call electricity. It is God's answer to our need for light and locomotion. The surface soil is impregnated with the mysterious power that sends forth grass and herbs and trees; this is God's answer to the world's need for food and sustenance. But my friend, the greatest need of this old world is not for heart, or power, or light, or locomotion, nor is it for that which feeds our physical life; the supreme need of the world is for the knowledge of Jesus, which means everlasting life. Whence this supply? Where is the answer to this crying need? You are that answer.

Was It Chance?

Was it by chance that you were born of Christian parents? Was it by chance that you were reared in a Christian home? Was it by chance that you were

sent to the little schoolhouse, and later to the high school, the academy, or even perchance to the great university? Was it by chance that you received the light of the gospel and were privileged to dedicate your life to the cause of Christ? *Was this all chance, or was the process of your preparation for life's great service God's wonderful answer to the world's greatest need?* God has prepared us; let us go forth and be the answer, as real leaders of our great congregations which shall move forward to the conquest of the world.

Character of the Offering.

S. E. BREWSTER.

We are in the midst of a great campaign—a campaign for millions and men. At first we thought we were staggered over the millions, but after deliberation and prayer we have learned that money is the cheapest thing in the world, and that the great values are in men. Striving for the millions alone will be injurious rather than helpful. But when we pray the Lord of the harvest that he would thrust forth laborers into the harvest, we are being blessed and brought into a realization of the true values in time and eternity. If the offering for foreign missions does not include the offering of ourselves and our children, as well as our money, then the offering had as well not be taken. But we are persuaded that the offering of life shall be made as much of as the offering of dollars and cents in the coming March Offering.

It should be the purpose to interest men and women and boys and girls before the time of the March Offering in the gift of themselves as well as the gift of their money. It is said of Cyrus Hamlin, the founder of Robert College, that he was made a missionary by the contribution box given him by his mother. And when a celebration in the little town was to be made over some event in the National life, his mother gave him seven cents and expressed to him the hope that he would put at least two pennies in the mission box at the home of a lady near whose house he was to pass.

All the way to that house there was a debate going on with himself as to whether he should make a contribution of one penny or two. He finally decided that he would make it two instead of one. And then he said to himself, "Five cents for myself, and two for my Lord."

But as he neared the house of the lady he suddenly exclaimed, "I know what I'll do, I'll put the seven cents in the box and not be bothered any more." And then his interest was aroused in giving himself, which he did. But back of his gift of himself were the prayers of a godly mother, who gave him to the Lord herself.

We have no doubt but that you are already planning to adopt the very best methods of getting money for the March Offering. And the very best methods should be adopted.

But what methods are you adopting for the getting of missionaries? Are our missionaries to come from our colleges and theological seminaries only? It is true our missionaries need the very finest equipment. But our great merchant princes began running errands in stores when they were young. If we would have missionaries for the great fields which are calling for help we must begin in the primary grades of our Bible schools by having our boys and girls running errands for the King of kings and Lord of lords.

Not long ago, in a neighboring State, a young man stood before the bar of a court to hear the sentence of the presiding judge. When asked if he had anything to say as to why he should not be sentenced to death, he replied, "I might have been a better man, but nobody teached me."

Said a great lawyer: "I might have been in Cairo or Calcutta to-day, rather than practicing law, if I had been listening to missionary teaching when ten years

of age rather than the trial of a case in a court-room."

It has been said that the battle of Waterloo was fought and won at Eton College. We do not dispute it, and we believe that the missionary field battles should be fought and won in our Bible schools, where the students can be taught to sacrifice something for their unfortunate friends in distant lands.

I am wondering if, when the time comes for the March Offering, any boy or girl will come forth from that service to say: "I wonder what it means? I wonder why they have a missionary offering?"

On the other hand, ought they not to come forth from that offering saying, "I would like to be a missionary?" And say it because they have been taught about missions and the real meaning of our efforts and plans for the establishing of the Kingdom of Jesus Christ in lands where his gospel is not known.

"The work of our hands, establish Thou it,"
How often with careless lips we pray!
But He who sits in the heavens shall say,
"Is the work of your hands so fair and fit
That you dare so pray?"

Softly we answer,
"Lord, make it fit,
The work of our hands,
That so we may lift
Up our hands to pray;
The work of our hands
Establish Thou it."

Colorado Springs, Colorado.

Conserving What We Have.

WM. J. WRIGHT.

Among physical tasks one of the greatest is the conservation of the soil. What æons were necessary to change lava, volcanic dust and rocks into soil, loading it with the elements necessary to produce plant life! What further ages the despised earth-worm toiled to prepare it for the arts of man! Now, to conserve in the soil the necessary elements, to add to them as we are able, to extend the arable surface of earth, and to prevent it from being lost by the action of water, is possibly the most important of physical tasks.

Similarly the greatest of spiritual tasks is one of conservation. Ever since the advent of man on earth God has been at work creating in man a moral soil in which the life of God can grow and perpetuate itself. And as soil is valuable according to the elements it contains, so human character is valuable or worthless according to the amount of divinity, the life of God it contains. The great task is to conserve, to save this life of God, to prevent its exhaustion and its being carried away by "the cares of the world, the deceitfulness of riches," and the wiles of Satan.

But here appears a contradiction in the natural law which so often is projected into the spiritual world: The soil, however excellent in the beginning, is exhausted by growing the same crop on it year after year. To rotate crops, let the land lie fallow, and to make use of other devices are necessary in order to conserve it.

Not so, however, in the spiritual world. Here the only hope of holding fast, that we have, is to pray without ceasing; to have the faith that *works* by love; to be steadfast, immovable, always abounding in the work of the Lord. To try another crop is to lose what you have, as the good seed was choked out by thorns. The more the human heart is cultivated to the one crop, godliness, the greater the yield as to quantity and the better the quality.

Further, seed tends to "run out" when sown on the same soil year after year. Seed brought from a distance appears necessary in order to have healthy and vigorous growths. So with the seed which is the word of God. There was no exchange, sending seed afar, and receiving new seed, in the churches of Palestine, Asia Minor, northern Africa, and Mesopotamia for a thousand years. The seed "ran out." The churches shriveled and perished, the crescent displaced the cross, and Mohammed supplanted Christ!

The church in Europe gave herself up to academic discussion, to candles and crucifixes, processions and pilgrimages, penance and persecutions, and masses in an unknown tongue; *and the life of God in the human heart was swept away as is the soil by a flood.* In order to conserve, we must renew; to conserve, we must extend; to conserve, we must reinforce. Since the days of the apostles possibly no mightier work has been done among men than at Bolenge, Africa. But what our workers have gained there for God cannot be held without more men sent and more money expended there. The territory preempted on the border of Tibet can be held only with much further outlay. In the new ferment and new life in China our contribution is but as a drop in a cask—to be absorbed and evaporated unless more is added. And so, on all our fields, to "hold the fort" is possible only by sallying forth and in the name of Christ conquering a peace. We can conserve only by enlargement.

Never were moments so weighted with opportunity; never was money so needed; never men so in demand on the open world field. Men! Money! March 1st! These three concepts should be inseparable in our thoughts and prayers until we are certain that we shall "hold fast" what the Lord has given us.

Franklin, Ind.

A Growing Work on the Congo.

HERBERT SMITH.

The last term has been one of perplexity and of great blessings. Perplexity, because of the continued opposition of certain chiefs in two different sections. Blessings, because in the end the Lord turned these oppositions to good account and we had one of the best baptism classes Lotumbe has ever known.

I think I might tell you of the oppositions of certain chiefs, so that you may the better appreciate the difficulties to be overcome. In the Boange section the evangelists were very much worried because of chiefs who opposed them. We were invited to send evangelists to the town of Isaka. But upon the arrival of Nkali and Iyomi the invitation seemed to be forgotten, for these teachers were given a very cold welcome. First they were not allowed anywhere to sleep in the house, and next the people were forbidden to sell them food. This was from the chief of the village. Some of these chiefs have great power in this way. There was not much use staying there, so the evangelists went to Mbangi. Here they were received joyfully. The chief said: "Teach my people. Let them become Christians, and maybe I too will believe." From that town many were baptized. We have not forgotten Isaka. Some day the way will open for us to enter, I believe.

House Burned.

In another town the evangelist had his house burnt over his head. He managed to escape with his wife and children and most of his things. These are unusual occurrences. But the man who goes out to teach knows that they do occur sometimes.

One of the causes of this opposition is the question of polygamy. It is usually the chief and the rich man of the village who have more than one wife. The evangelists do not hide anything when they begin to teach. They say the Scripture way is for one man to have one wife. They are very fond of saying that if God had wanted men to have more than one wife he would have given Adam more than one. These men who become Christians, who have more than one wife, always make a way to take care of those he puts aside. The men who oppose are those who do not want to become Christians, and their wives do. The state gives these women permission to leave their husbands and go where they wish. Some of these women become Christians and marry Christian men. In this way a Christian community begins.

After His Wives.

There was a palaver this week from

this section of Boange like this. While we were sitting at breakfast a big man passed by and stared at us. We greeted him, and he passed on. After a while he came to me and said that he was a stranger here and that he had come to get his two wives. "Where are your two wives?" I asked. "With Ekotomboyo," he replied. (Ekotomboyo is an old Christian woman here, who looks after such women.) So I sent for the women, to hear what they had to say. The women told a story something like this: "We were sitting in our town, over in Boange, when one day some teachers came from Lotumbe and began to tell us about God. Up until that time we had always done what we wanted to do. A rich man always has as many wives as he could afford. He did with us as he pleased. When we heard the gospel we wanted to become Christians, but he forbade us. But we did not want the old way any more; so we left, and we now are Christians. He has five other wives at home. We do not want to go back to him, for he will whip us, as he always has done before." Then I turned to the man. He had a great deal of dignity about him. He wore a black monkey skin for a hat. He had his spear, and he wore a bag over his shoulder, which he used as a pocket. He cleared his throat and began: "These women are my wives. I bought them with many anklets a long time ago. I have only one wife at home, and she is sick and cannot cook my food. I have come to get these two."

Count Five Wives.

Now I said, "How is this; you women say he has five other wives, and he says he has only one more?" Both women assure me that he has five, and they begin to count them on their fingers, naming them as they go. "One of them is blind you have named," the man breaks in. "She does not count." We argue

Bokese and Wife.

The missionaries believe they are the best people in the church at Monieka, Africa.

Bosela and Wife.

He is one of our deacons, and both are teachers in Sunday-school at Monieka, Africa.

it for some time, and at last he agrees that he has three at home and at present two others are visiting their friends. The man has got hold of the child of one of the women, and he says, "I am going to take this child, anyhow." Now, the child could not live without its mother, as it was not old enough to be weaned. He knew the mother would go if he could hold on to her child. I asked the women first if they wanted to return. They assured me they did not. Then I told the man he could not take the child at present; that would be a matter for the state to decide when the child was older. He looked at me a long time, but I stared him out and I saw that I had won. He went off and we were friends.

When the teachers came from this troubled section they brought fifty-seven people with them, and nearly all were baptized.

There has been progress in every field. In far-away Iyete and Bongale, Christian communities are being formed. In the last-named place a missionary has never yet gone. H. C. Hobgood hopes to visit them soon. Those evangelists there are the distant outpost of the kingdom. They are in virgin soil. They build on no man's foundation. Theirs is the privilege greatly to be prized.

THINK OF IT.

From Tumba, where R. Ray Eldred lies buried, comes news of great stirrings among the people. Thirty people walked the two hundred miles to be baptized. When they had obeyed their Lord they walked the two hundred miles back again.

One man here this time supports his own evangelist. He earns his own living by tailor work. He wanted the people in his own town to hear the gospel; so we chose the evangelist and he the field. This town is among another people, who speak another language. We were fortunate enough to have a man who could speak the other language. Since the King's business requires haste, we sent for this man and asked him if in two days he would be ready to go out to preach. His reply of consent is characteristic of the people. "Does a man ever hate the work of the Lord?"

The number baptized this quarter was 155. When you make your gifts, please remember the other great need: prayer for the workers.

Lotumbe, Conge Belge.

China Is Not Young.

J. T. GRACEY.

When Moses led the Israelites through the wilderness, Chinese laws and literature and Chinese religious knowledge excelled that of Egypt. A hundred years before the north wind rippled over the harp of David, Wung Wang, an emperor of China, composed classics which are committed to memory at this day by every advanced scholar of the empire. While Homer was composing and singing the Iliad, China's blind minstrels were celebrating her ancient heroes, whose tombs had already been with them through nearly thirteen centuries. Her literature was fully developed before England was invaded by the Norman conquerors. The Chinese invented firearms as early as the reign of England's first Edward, and the art of printing five hundred years before Caxton was born. They made paper A. D. 150, and gunpowder about the commencement of the Christian era. A thousand years ago the forefathers of the present Chinese sold silks to the Romans, and dressed in these fabrics when the inhabitants of the British Isles wore coats of blue paint and fished in willow canoes. Her great wall was built two hundred and twenty years before Christ was born at Bethlehem, and contains material enough to build a wall five or six feet high around the globe.

Biographical Sketches of Our Missionaries.

MR. AND MRS. JOHN JOHNSON.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

The missionary force on the foreign field has been mobilized under many disadvantages. Young men and young women have been compelled to fight against poverty in their preparation. The atmosphere surrounding them has not always contributed to their encouragement and helpfulness. Sometimes they have gone forth to do one kind of work and found themselves forced into other work. And then again, in a number of cases they have gone to one country when Providence seemed to lead them to another land. This has been strikingly true of some of the workers of the Foreign Society.

John Johnson and wife, missionaries of the Foreign Society, are now stationed at Nantungchow, China. Mr. Johnson was born at Melling, Lancashire, January 13, 1864. He was a poor boy and had to encounter many struggles. Being blessed with a good body he was equal to all the hardships that came to him. He is a typical Englishman, well educated, with good mind, industrious, and is devoted to Christian service. Mr. Johnson was baptized in the fall of 1882, educated at Westhouse Grammar School, Yorkshire, England, and afterwards studied three years in Dr. Gratton Guinness' Institute for Home and Foreign Missions. He also studied medicine and surgery for a year in Livingstone College, and graduated in 1892. No task was too stubborn for this ambitious young man.

While he was a Disciple, a call from the North African Mission, an independent organization, came to him with such an appeal as to induce him to take up their work. In December, 1895, he arrived at Alexandria, Egypt. The Board engaging him reached the point where further support could not be continued. The Disciples in England heartily recommended him to the Foreign Society. At that time the Society was calling for workers in Turkey, and he was sent to Smyrna in 1897. This was a radical change in every way. He threw himself into the work, and did all in his power under most unfavorable circumstances. The same year he went to Smyrna he baptized a man by the name of Firkin. Of course, this event encouraged the heart of the lonely missionary. He longed and prayed for results.

The Scotch Presbyterians were doing some work in Turkey. One of their workers was a Miss Ellen Allan. He formed the acquaintance of Miss Allan, and on July 4, 1898, they were married.

Speaking of his own experience, Mr. Johnson says: "I was brought up by godly parents as a member of the Church of England, but from a child had doubts about the validity of infant baptism. When nineteen years of age all doubts were buried in the waters of baptism." Shortly afterwards he left the Church of England and joined with our people. A year or two later he assisted the late M. D. Todd, D. Scott, and B. H. Hayden to found the churches at Ingleton and Lancaster. He was a voluntary worker for several years, but feeling the need for better equipment, went to the Guinness Institute, where the call for the foreign field was heard and obeyed.

When the Foreign Society gave up its work in Turkey, John Johnson and wife were transferred to the great mission field in the Yangzte Valley, China. There he has labored under circumstances not most favorable to his largest usefulness. He reached this field late in life, and has had difficulty in commanding the best use of the Chinese tongue.

Mrs. Johnson has been a helper through all these years. She was born at Kilmarnock, Scotland, December 23, 1864, and was baptized at Smyrna in 1898 by her husband. She was educated at Kilmarnock Academy, and received three years' training as a nurse in the Western Infirmary, Glasgow. In 1895 she gained a certificate in medical and surgical branches. It was in 1897 that she went to Smyrna as a nurse in charge of the Church of Scotland Mission Hospital for the Jews. She was brought up in what is known as the "Evangelical Union Church."

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Herbert Smith reports eighty-five baptisms at Lotumbe on Sunday, September 27.

The work prospers in Cuba. W. L. Burner, Matanzas, reports thirteen baptisms at Manguito.

On a long missionary tour recently, H. C. Hobgood reports four hundred and five baptims on the Congo.

T. A. Young, Fukushima, Japan, is happy. He reports two baptisms, and the prospects for many more are bright.

Dr. G. E. Miller and wife, and Mr. and Mrs. Ray E. Rice sailed for India, December 23. They take boats from England, January 2.

The splendid church at Beaver Creek, Maryland, will in the future support Mrs. D. C. McCallum, at Vigan, Philippine Islands.

The church at Colorado Springs, Colorado, and the pastor, S. E. Brewster, recently gave W. R. Holder, of the Congo, a great reception. That church supports his work in Africa.

Mrs. W. B. Alexander, of Damoh, says: "We know a Hindu woman in a village near Damoh who is so religious that she never drinks any water except what has been poured over some idol."

One of the most useful missionaries in Japan is Mrs. M. B. Madden, of Osaka, who is sorry to report that she is in a poor state of health. She may be compelled to return to America for a time in order that she may recuperate.

On the industrial farm of the Foreign Society at Damoh, India, a new fence has been erected recently. There are four hundred acres of land. David Rioch says this will save about twenty per cent loss in crops, caused by pigs and wild deer. The fence cost about a thousand dollars. He wishes to express gratitude to those who supplied the funds.

Letters from the Field.

CHINA.

WHAT THE COMMISSION SAW.

C. H. PLOPPER.

In the four days the Commission was with us here at Nantungchow we were able to steal Sunday afternoon off to go out and see Lang Shan. But what is Lang Shan? Lang Shan is one of the strongholds of Buddhism. At certain seasons of the year pilgrims come from all over the country to visit this great mountain of temples. It is a mountain of about six hundred feet, while its summit is crowned with a pagoda five stories in height.

From here we could look for about forty miles in every direction. In one direction we looked out over the giant Yangtze, and could just discern the farther shore. In the other directions, as far as eye could reach, could be seen the little villages scattered here and there, in places the larger cities, but what held our attention most was the rural population. Little homes from one hundred to one hundred and fifty yards apart, each with its little plot of ground. The scene reached clear out to the horizon, where the sky came down and closed our vision. Yes, people by the millions! Approximately six million left to us. Left to us by the other religious bodies in missionary comity. If the heralds of the cross do not come from our brotherhood, these people will die without knowing of Jesus's love for them.

As we stood on the top floor of the pagoda with this scene before us, we realized how open these people were to the gospel at the present. Off to the north, about sixty miles, lies the city of Chiu Chiang, where a body of men has just sent and offered us the use of a five-roomed house, to be used as a church, if we can but send a man there to work. About the same distance to the east

lies Hai meng, where there are about three hundred inquirers, who have offered us the land for a chapel if we will but come there and work. Each of these places with a million people around them.

As we eagerly pointed out this great field so white for the harvest, Secretary S. J. Corey remarked, "Six million people and just three lone missionaries."

Need! Opportunity! Responsibility!

Then, with a face on which pain was clearly written, he told us: "The Society is $55,000 in debt in its current expense fund this year. We cannot go forward; if we are not forced to retrench, we can be thankful."

Ready for the gospel? Yes. But we are not ready to take it. God alone knows the heart-burning this message brings.

R. A. Doan turned and said, "If we could just make the people at home see it!" Yes, if we could just see it. These for whom our Lord died, going without hope in their lives for the want of a few dollars.

Brethren, we, the people composing our great brotherhood, individually and collectively, are facing a responsibility here for which we must answer. As we stand before Him in the last day, do you think he will be satisfied if we say: "We needed a new carpet for our church. I know they have only earth for a floor, but they are different?" Or, "We needed a larger church and a better choir?" "So we let them die without knowing thee." What will he think?

Nantungchow, China.

LETTER FROM DR. MACKLIN.

Dr. Macklin has been on an extended trip in Australia and writes as follows:

"I have just finished my program and have returned as far as Sydney. I had a pretty stiff program, speaking nearly every day and three or four times on Sunday. I left my children in good schools in Sydney. My wife has spoken a great many times, and was well received.

"The program at the various centers was very interesting, with sometimes a civic reception and a good deal of notice in the papers. At Adelaide I got the Christian Scientists, Theosophists, and New Thought people into discussion in the papers.

"In New South Wales there are 41 churches, with 4,259 members; in Queensland, 23 churches, 1,211 members; South Australia, 46 churches, 6,647 members; Tasmania, 14 churches, 750 members; Victoria, 92 churches, 9,468 members; West Australia, 17 churches, 1,495 members; New Zealand has 31 churches and 1,540 members.

"All the churches I have seen are pro-missionary, wide-awake, and growing. On account of the war the Federal Convention (same as our National Convention), which was to be held in Adelaide, was postponed indefinitely, but the South Australia Convention was very successful. I spoke a number of times on mission work. My impression of the churches is that they are all alive and growing, and that in a very few years the the number of members will be doubled. I find the people everywhere most cordial and hospitable, and they made our visit pleasant and enjoyable. Unfortunately, there is a famine in the land, and in many places there has been no effectual rain for eight to nine months. This, together with the war, has hindered the work.

"As soon as the war and famine are over I hope the Australian churches can start a mission in China. This will help the mis-

Miss Tonkin's Girls' School and Home, Shanghai. She does an important work. Miss Tonkin is supported by the churches in Australia. The First Church, Akron, Ohio, supports the Shanghai Station.

sion work and strengthen the home churches. I wish to express our gratitude for all the kindness shown us, and hope some of the friends in Australia can visit us in China.

"The large cities of Australia are peculiar in the way the population is scattered in so many suburbs. Melbourne has about forty churches in the city and suburbs. In several places where a new station was ready for a church building a big meeting was held of members, especially those who were expert at building, and a fine little church was put up in a day.

"I like the climate of Australia. It is like that of Southern California, and everything here reminds one of California. I like the people. They are so cordial and hospitable, and I have great hopes for the church since indifference has been broken and, like the wattle seed which has been heated, will sprout forth and become the gem and pride of Australia. I wish to thank the churches for all the benefits myself and family have received from residence in this climate free from malaria, from the kindness and heartiness of the reception, and from the Christian fellowship of the churches here. We hope to return to China strengthened both physically and spiritually by this visit. I hope the churches here may have received some benefit from our description of the heathen land and the mission work."—W. E. MACKLIN.

CUBA.

A GOOD LETTER FROM MATANZAS.

W. L. BURNER.

I want to tell you about our good meeting in Manguito last week. One of our preachers, Julio Fuentes, preaches there twice a month, and they meet weekly to study the Word, although they as yet have no real leader, for the one who had taken the most active part is away sick.

Mrs. Burner went with us, and took a folding organ. They love to sing, so we taught them about a dozen new hymns, and this added much. We had special Bible studies in the afternoon, with an average attendance of eighteen. We are using a home of one of the candidates for the regular services, and she kindly allowed us to use it for these services. The room is about 10x12 feet, and has a front porch. We put benches on this porch and in the room, and had an average attendance at night of one hundred and thirty. The order was excellent, and interest excellent. There were nine confessions. We had sent the Union baptistry there, and, by the use of borrowed canvas, made a room, in which we baptized thirteen—six women and seven men. We had the communion the last night. This gives us a new church with sixteen members, half of them men. They are very anxious for a church building, and already have about $130 or more. Think we can build for about $500 or $600. We placed about a thousand pieces of literature. Sold many portions of Testaments. Nearly every candidate has both Testament and Hymnal, and they study them. The prospect there is most bright.

JAPAN.

A BIG DAY ON HACHIJO ISLAND, JAPAN.

F. E. HAGIN.

If you want proof for the title of this little sketch, let me say at once that this Lord's Day, June 21, witnessed our second baptisms and the celebration, the first celebration, of the Lord's Supper by the little band that had turned from darkness to light.

Four days before, we had our first baptisms, and this day there were three, thus making seven. A small number, you may say, but you do not calculate that it would be about as easy to cut a man's form out of the solid granite as to win one soul where opposition is strong and where there has been no previous labor. Nothing but God's grace and life-giving truth could have been effective in turning even as many as have confessed. We had to choose a new baptistry this time as the villagers had been washing some silk cocoons in our first one. The new one was even more picturesque than the former one. It was a bowl-like depression in the large rocks directly above a little inlet where the waves arose and fell and scattered their snowy spray just below. The young farmer who had at last decided to yield to Christ rather than to his father asked if there would be any objection to his taking a dive into the sea while we were waiting for the arrivals for the baptism. I said of course not. It was a picture to see his lithe figure glide quickly over the sharp-pointed rocks and then, with the swiftness of a bird, dive down into the sea among massive rocks which looked dangerous and uninviting. He swam around a little, and then climbed up toward our pool, where it did not seem possible to find a place to clinch his hand or set his foot. He explained afterwards that it was sometimes a custom of the islanders to plunge into the sea previous to the worship of their gods or when desiring to purify themselves for a special service, and so felt that before his baptism

Looking toward the extinct volcano on Hachijo Island.

he wanted to take his dive as an act of consecration and preparation to his obedience to Christ. During the baptisms a drizzling rain was falling, but no one felt the worse for the walk in the rain.

I was even more impressed at the communion service than at the baptismal service. When our seven brothers and sisters bowed their heads in prayer and partook for the first time of the sacred emblems, it really seemed like a dream. Every one had been prayed for, several had been given up, and two of the number had with sorrow said they could not meet the opposition at home. And yet there they were, all save just one, who had had a big battle and had yielded to fear and imaginary troubles ahead. I was greatly impressed when thousands of our saints observed the Lord's Supper, but I must confess that heaven seemed nearer on this occasion than the one where thirty thousand of us broke the loaf. One reason was the circumstance that five out of the seven were victors whom I knew to be heroes in that they had a spiritual fight to come to a decision at all, and many a battle must be fought during the days to come. Another reason was that this first spiritual feast together seemed prophetic when many hundreds, if not thousands, on the island would gather around the table of the Lord. The fact that God had used me as his instrument in urging several of the number to confess, and had humbled me unto prayer with the longing for their salvation and final glorification, doubtless helped to make the service one of special moment, still precious in memory. And thus it is, though a sister and two brothers are left in America, that God is giving to my fellow missionaries, as well as to me, a multiple number of brothers, sisters, fathers, mothers, wives, and children.

Hachijo, Japan.

AFRICA.

BOKOLO, A FAITHFUL CONGO PREACHER, IS CALLED HOME.

MRS. ANNELLA M. JAGGARD.

Bokolo was one of a class of ninety-nine to accept Christ about four years ago, and has tried to do his Master's will ever since. For seven years he has been a faithful workman of a trading company near Monieka, being overseer of the rubber plantation.

Although it takes one hour through forest and swamp to walk from the plantation to Monieka, Bokolo was always at his post here

at the services on Sunday. He was a teacher in the Sunday-school. Having learned to read and write, he always carried his New Testament (translated in a neighboring tongue).

FAITHFUL.

Although earning his support by his daily labors for the company, yet he found time and strength to work for the Master in the capacity of minister for the church at Coffyville, the company plantation. The membership of that church is entirely made up of workmen of the company and their wives, and no doubt most of them were led to Christ by the faithful efforts of their zealous pastor. At almost every conference of the evangelists he brought one or more ready for baptism.

For over a year Bokolo had been in poor health and begged to be released from his contract with the company, but because he was such an excellent man and their interests being first, they would not consent.

A few months ago a fire in his house destroyed much of his worldly possessions, but the following day he was at the services with a cheerful face, praising the Lord for his care.

About a month ago he became so ill that he could not come to Monieka on Sunday, and he was missed by all the church.

Only a few days ago his friends brought him to the doctor, but too late to save his life.

He left a wife and three small children, this being a large family in Congo. When he knew that he would probably not get well he told his friends that he desired his wife and children to come to the mission at Monieka, and that he did not desire them to be carried away into heathenism. It is a heathen custom for the relatives of the deceased to take the wife and children as their property.

A HEATHEN FUNERAL.

An ordinary heathen funeral shows heathenism at its worst. The women are usually the chief mourners, though usually not many tears are shed. The mourners remove what little clothing they usually wear, drape their loins with leaves, paint their faces and bodies, sometimes with white mud, sometimes with black soot. Then they run through the village screaming, yelling, and wailing. Drums are beat and other native instruments sounded until the noise is enough to set a civilized person crazy. It seems that a funeral gives occasion for a general gala day, and it is sometimes spoken of as a play-day. We have asked why all this celebration at the death of a person, and have been told that if the deceased is a man the friends all rejoice because his wives will be divided between the relatives. A heathen funeral sometimes lasts two days and nights, and often the body is not buried until decomposition has set in to a great extent. The greater number of wives left by a man, the greater is the occasion of his funeral. The body is usually rubbed with oil and paint, and then wrapped in a pliable grass mat and buried in a very shallow grave.

A CHRISTIAN FUNERAL.

The heathen relatives of Bokolo knew of his serious illness, and came from a neighboring village to see him. His death came at night, and the relatives and friends began their usual funeral wailing; but the Christions from other parts of the village, knowing of his sickness and expected death, soon gathered around his body and began to sing in their native tongue, "In the sweet by-and-by," "The home over there, "Fount of every blessing," "Jewels," "Gates ajar," and other familiar and appropriate hymns. What a happy change, and how we rejoiced, because we knew it was what he would have had them do! Until late at night the singing went on, and the heathens were silenced.

His heathen relatives asked to take his body to their own home for burial, but it was not permitted. The next morning the Christians prepared his body for burial, dressing him very neatly, as he was accustomed to be while living. A nice box was made by the mission workmen.

The relatives were very anxious to bury an unnecessary amount of cloth with his body, but had not a thought of leaving anything for the support of the wife and children.

About noon he was buried in the Christian cemetery.

PITIFUL SELFISHNESS.

His two heathen brothers, one older and one younger, were quite concerned as to how they were to gain possession of the wife, little girl, and two little boys, as well as a sewing machine and other effects. From their standpoint there was no question but that all should go to them, but they soon found that they had to be governed by the Christian's standpoint. So they spent most of the day of his funeral trying to devise some way by which they might gain possession of what seemed to them to be justly their property, but all to no avail, as the missionaries firmly held that wife, children, and property remain under the care of the mission. One asked how it would be if he were baptized, could he then have his broth-

er's wife? He was soon informed that nothing could be gained from that as he already had a wife.

So in a few hours we witnessed the fruits of a life given to Christ, in Bokolo, always kind, loving, and thoughtful, making provision for his family in a Christian manner; and against this the pitiful selfishness, greed, and cruelty of his heathen brethren, who would gladly have taken their brother's family into the darkest of slavery with no thought of them as anything but property to be traded to the highest bidder.

Such things make the missionaries and native Christians feel that, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Monieka, Congo Belge.

TIBET.

GOOD LETTER FROM TIBET.

MRS. A. L. SHELTON.

At last I can send a letter from Batang and can write from knowledge and not from hearsay. We have been here a little over one month, and events and things have come so fast and furious I haven't written to you. But at last there is a pause in most things, and I'll begin at the beginning and tell, if not all, most of it.

AWFUL CRIME.

First and foremost, instead of coming the short road of eighteen days, we went the northern route, which took us twenty-nine days, for the sole and simple reason that a Catholic father, his four soldiers, and two men were shot and robbed, and the father's body mutilated—his tongue cut out, his hands cut off, and his heart taken out—so the official at Tachienlu asked us to go the other way. We started with the chairmen, beds, bedding, clothing, medicine, etc., it takes for a journey of that kind, to say nothing of the girls and myself, Johnny and his wife, and a setting hen in Doris's chair, which had been given to Dorothy for a birthday gift and couldn't be left behind. Some nights we were in houses, again alone on the mountains in the tents, and sometimes with the black tent people. For scenery we have a corner on the rest of the world, but it's perfectly free to any one who cares to come and look at it. Old Annie, the hen, decided to hatch after a few days on the way, and six lively little chickens hopped out of their shells. An old cat got two one evening and we all had a cry but Dr. Shelton, and he shot the cat. It was an uneventful journey, but I don't care for adventures in this land.

NEW SCENERY.

Every day we came to new places, over mountains, across streams, down ravines, and over rocks, and you certainly felt lost—if you weren't. We could appreciate the poems of the Arctic stillness by Service, and wished he were here to write of these places, where the rivers are made and the greatness and stillness that make you feel so small. Down below us were glaciers with the ice-cold streams flowing from them. We could find a barren, rocky place, lonesome as could be, then over a small mountain and find fields covered with yellow poppies and flowers of all colors and kinds. So it went every day; we pulled our bedding out of a skin bag and made the cots, and every morning stuffed it in again until the next night. Our dinners were cold lunches, and breakfasts not much, but we had a good meal at night; and whenever the chair stopped, "Annie" and her babies made a commotion and were let out to find a free lunch where no other chickens had been before. No vegetables to be bought but at one place on that road, and not a mouthful of fruit to be found. There were wild gooseberries and pie-plant. We stewed the rhubarb and it tasted good and fresh to us. You might track us by Van Camp pork-and-bean cans and a carnation brand of milk tins. So for twenty-nine days, when we reached Batang before noon and saw our little mud house, and the people who came to see us were good to see and we were glad to be home again.

THANKFUL.

To tell you just how thankful we were to be here safe and well, and to have as much as we *did* have left, was great indeed, and I'm trying not to mind what was gone. Our books, pictures, and organ were quite safe and sound, and as those were the most necessary and the most useful, it was well. What was gone was our keepsakes we prized so much—our beautiful walnut trees, cut to the ground; all table linen, napkins, towels, clothing, pans, knives, forks, and spoons; but I brought six of each with me and we are all right, and I invite you all as guests, but come two and two, please. From the dispensary about one fourth of the things were stolen, some of the brick and lumber. Ogden's house was untouched except some curios on the top. Dr. Hardy lost all his things in our house. We cleaned, washed and scrubbed, white-

washed and papered some. We have the same man and woman to help us we have always had here. Twelve days later Dr. and Mrs. Hardy arrived—had been thirty-three days over the same road—but their adventures they may tell you. Mrs. Hardy was quite ill for a few days over the journey. Then we used to have "Johnny;" now we have a Mrs. Johnny and a little Johnny, who arrived August 18, and is a fine boy. His mother calls him "Yohan," the Chinese for "John."

BIRTHDAY PRESENT.

Doris's birthday comes this month, and her papa got her a donkey, and Dorothy one also. As their feet almost touch the ground, I feel that they can't fall very far if they *should* tumble over their heads. They are named "Billy" and "Bob," and as the girls feed them every time they pass them—grass or cabbage leaves, or something—they *"onkey"* every time they catch sight of them.

On the 19th, Dr. Shelton and Mr. Ru, the other medical evangelist, started for Draya with the Chinese general here. About the time we came there was a big battle there and more than one hundred wounded, and they asked Dr. Shelton to go and care for them; but it has been so long, it seems to me many of them will be dead that might have been saved could he have been there sooner. Now, I really suppose I should be glad that he can go and do such things and help, but I don't like to stay alone at all—so there—but I do it anyway, because I must, but I don't deserve any credit for it I can assure you. I would like really to do something great, but I never can. There is school to teach and music to teach; salt to refine, vinegar to make, washing to see after, and things to be kept clean; new babies to see to; people with stomach aches, toothaches; grass to buy for the cow and donkeys; butter to make; seeds to save for another year, and there—that's enough, isn't it, to show you that life is made of small things?

With love and thanks to you all,

MRS. A. L. SHELTON.

Batang; August 24, 1914.

WORD FROM THE TIBETAN MISSIONARIES.

A letter from J. C. Ogden is as follows:

"The Lord has been good to us all. The Sheltons and Hardys have reached Batang in safety and found the people most friendly and the country quiet. Now, after nearly three months' stay in Tatsienlu, we and the Bakers are preparing to move forward. Our boxes go this week. They will be carried on yak, horses, mules, and donkeys. Our party will leave about September 3, and it will take from twenty-five to thirty days to reach Batang. The southern road of eighteen stages is closed on account of robbers, and so we must go the northern route via Dawo, Gandse, and Behyul to Batang, said to be twenty-one stages, but it took Dr. Shelton twenty-nine days and Dr. Hardy thirty-three days.

For this long journey of more than five hundred miles we have prepared tents, cots, bedding, canned goods, rice, flour, vegetables, and such articles as are needed for cooking, including a camp stove. This is all packed in eighty-pound packages and carried on yak or horses.

Mrs. Baker and infant son, and Mrs. Ogden, Ruth, and Harold will go in sedan chairs, taking three chairs and twenty-one men to carry them, costing about thirty cents gold per day for each man. Mr. Baker and I, two cooks, two Tibetan helpers, one Tibetan teacher, wife, and two children will ride horses, costing about twenty cents gold per day for each horse. A Chinese escort of four armed soldiers will accompany us as guard.

We are most thankful that when we reach Batang our house is ready for us and our things are about as we left them, with the exception of a very few. Dr. Shelton is preparing Mr. Baker a place. Some building material, some things from the dispensary, and much of Shelton's and Hardy's stuff were taken during our absence, but the local authorities are making good the damages without a word of disapproval, so the Lord has been good to us all.

Tatsienlu, West China,
August 24, 1914.

PHILIPPINE ISLANDS.

FROM THE PHILIPPINES.

W. N. LEMMON, M.D.

The closing days of August and the first day of September will long be remembered by the people of the city on account of the great flood which swept over us. For days the rain came down in torrents, until the banks of the river could no longer hold the flood. Inch by inch and foot by foot it spread out until the entire city was a sea of water. To the rain was added very high tides, and where once the street-cars ran soon glided the native canoes. Many poor people had not those, but had to use rafts made of bamboo and banana trees in order to search for food. It is needless to say that all business was paralyzed; but not only was this so, but lives were lost and untold suffering

experienced. But with our excellent police system and the prompt rescue work, many lives were saved.

In our own hospital the water rose between two and one half to three feet. All patients, drugs, and everything that could be taken above were moved to the second story, where all lived until the water subsided. This happened while Brother Corey, Professor Bower, Mr. and Mrs. Doan, and Austin Doan and myself were visiting the stations in the northern Luzon. Mrs. Lemmon was alone during this time and was the "man of the house," but acquitted herself admirably. Though a little woman in stature, she proved a big "man" in time of trial. During our trip up the party was told of the great downpours we have in the Philippines, but am not sure they grasped their magnitude; but after fifteen days' experience, I suspect they are convinced of the truth and statements made. If this is not enough, will give them another experience should they ever come this way.

Following the flood, the cholera, which was on the decrease, took on new activity, and we are now facing a double calamity. It is, therefore, not an unusual thing that babies are left with us and finally abandoned by their parents. We have now a fine baby that no one claims; so far the mother cannot be located, and we do not know whether she has fallen a victim of cholera or has forgotten to come after it.

If any mother or Aid Societies have an over-supply of children's old clothes and will send them to us, they can be used very acceptably. Small packages can be sent by parcel post. Address to Mrs. W. N. Lemmon, 135 Gastambide, Manila.

The month ends with 1,914 treatments, 28 surgical operations, 35 calls in the city, and an increase in interest in the morning chapel service.

BOOK NOTICES.

We have received a copy of the Gospel Text Calendar for 1915, published by H. S. Hallman, Berlin, Ontario. It is a beautiful thirteen-page calendar, containing a Bible text for each day of the month, and large calendar at the bottom. Beautifully printed in colors. Price, 25 cents each, postpaid.

THE PROBLEM OF LAY LEADERSHIP. By Ernest Eugene Elliott. (Fleming H. Revell Co., New York. 50 cents net.)

The twelve topics discussed are these: Lay Leadership, What Is It? Things for Church Men to Do; Men's Work Covenants; City Problems; Rural Problems; Local Church Problems; Social Studies; Bible Study; Mission Studies; Christian Stewardship; Boys' Work Studies. The discussion of these topics bristles with helpful suggestions for the layman who wishes to be of service in the Kingdom. A full bibliography follows each chapter.

THE CHARACTER CHRIST. By W. J. Lhamon. (Fleming H. Revell Co., New York. $1 net.)

This is the third volume in the College of Missions Lectureship. The author presents the character of Christ as found in the four Gospels, and asks is it fact or fiction? That is the problem. Did the four evangelists invent the one perfect Character in all literature, or did they describe what they saw and handled? The argument of the book is unanswerable.

THE INNER CIRCLE. By Edgar DeWitt Jones. (Fleming H. Revell Company, New York. $1 net.)

The Inner Circle is the title of nineteen studies in spiritual and social values. These studies are sermons that were preached to large audiences, and published because they were found helpful. The author is deeply versed in the things of the Spirit, and his book is a substantial contribution to the sermonic literature of our time. An admirable volume throughout!